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LIGHT OF TRUTH



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A MESSAGE.

Dear child, and is it true that you forget
My oft-repeated promises to claim,
And fail to feel my presence ever near,
Because your own weak plans have proved
In vain?

As you go forth in life from day to day,
What is it that you really seek to be?
The servant of your own desires and will,
Or one whose meat and drink is serving
me?

Think you that could you consummate your
wish,
Nor see my further reaching plans unfold,
That you would see for you and yours as
well
A blessing greater than my own shall hold?

Ah no; you can not feel that this is true,
Your weaker judgment only sees it so,
Your higher self turns humbly back to me,
'Tis not that way you really wish to go.
Then leave your own weak thoughts and
turn to me.

But you must trust; you can not always
see,
Nor can I always make my meaning clear
Until the larger life unfolds in thee.

But you can live on so near to me
That e'en amid the seeming clouds and
rain
You'll see the sunshine, feel its warmth
and cheer,
And all your crooked pathways be made
plain?

Dear soul, think you my tender father love
Could for a moment loose or e'en forget
The real good of all mine own? Ah no,
Not even when all earthly suns have set.
—Everett O. Wood.

FOOD AND HEALTH INFORMATION

Alfred Andrews.

The food question is of primary consideration. It is also a fact that the disposition is more or less affected by the kind of food habitually eaten. The question of how much, how often and what to eat must be decided by each individual according to the capacity and ability of the stomach to digest food, and also the needs of the person. While not advocating meanness in the matter of eating, yet it is a good plan often to try and see how much nourishment and comfort one can get at the least cost. The nitrogenous matter or proteids (such as albumen, casein, fibrin, gelatin, gluten, etc.), mineral salts and some fat in foods, tend to make flesh and bone. Bone has one-third animal matter.

The non-nitrogenous matter, or carbohydrates (such as starch and sugar) most of the fat, and a small percentage of the proteids tend to make heat and energy.

Neither meat, fish, butter nor eggs contain starch or sugar.

The legumes, viz., beans, lentils and peas, also almonds, cheese, cocoa, and peanuts contain the highest per cent of proteids (about 30), also much "salts."

The highest per cent of starch (over 80) is found in arrowroot, rice and sago.

The foods that have the highest per cent of fat contain very little or no starch or sugar. Those having the highest per cent of starch and sugar have very little or no fat. Starch in the body may be changed into fat.

The well balanced food products are barley, corn, condensed milk, whole wheat meal, beans, lentils, peas, oatmeal, grape-nuts, macaroni, almonds, cocoa, cocoanuts, chestnuts, filberts, hazlenuts and walnuts.

Prepared nut foods are easier to digest than raw nuts, unless the latter are thoroughly chewed. Nut oil or fat digests easier than animal fat.

A well balanced dinner may be made of pea soup, macaroni, corn bread with nut butter, and rice pudding.

Other things being equal, the best food products are those that grow above ground, or in the sunlight.

The "salts" in foods, viz., lime, sulphur, sodium, etc., and needed in the body, should not be the crude minerals, but such as are contained in cereals, fruits, legumes, nuts, vegetables and water. Enough are to be had in these; so other salts should be seldom used.

Many of the highest authorities on dietetics and hygiene claim that all condiments, salts, spices, vinegar, etc., are not nutritious, and retard digestion, being mostly irritants or stimulants.

Persons with weak digestion should not, as a rule, eat fruits and vegetables together; that is, at the same meal. Neither should they eat fat or fried foods.

Fruits and cereals are best suited for the morning and evening meals. Fruits should be eaten at the beginning rather than at the end of a meal.

Most vegetables are better when eaten at the midday meal.

Cereals and fruits are better than meats and fat for warm weather, and meats and fat are better suited for cold than warm weather.

Potatoes and some other foods, when baked, will digest in much less time than when boiled or fried.

Tomatoes do well with almost everything except fruit.

All grains and vegetables should be thoroughly cooked, especially green fruits and green vegetables.

The time for digestion depends much upon how food is cooked.

Nuts and crackers ground together (in a coffee mill) make a good food combination, and may be eaten with milk.

When a man dies they who survive him ask what property he has left behind. But the angel who bends over the dying man asks what good deeds he has sent before him.

AN ANTI-ALCOHOL SERUM.

Drs. Sapellier, Thebault and Broca have advised the French Academy of Medicine that they have discovered an anti-alcohol serum, says the Scientific American. They stated that their experiments proved that a horse fed for a certain time on doses of alcohol and food mixed with alcohol furnished a serum antieithylene which, injected into victims of the alcohol habit, gave them an absolute distaste for the liquor. Dr. Sapellier has sent a second communication to the Academy stating his methods and results obtained. He cited fifty-seven cases of drunkards treated by antieithylene; thirty-two cases were successful, or sixty per cent; fifteen per cent had their condition improved, and the failures amounted to twenty-five per cent which was caused by irregularity in following the treatment, or from physical defects considered as unfavorable. It has been stated that the success obtained by the injection of anti-alcohol serum is due to imagination or auto-suggestion, but this is refuted by Dr. Sapellier, who states that the hysterical and impressionable patients figure among the failures, or those who were merely improved in condition. The three doctors have deduced an ingenious theory from their system. They say that the action of anti-alcohol serum awakens reflex acts which, as a whole, constitute originally the instinctive distaste of man for alcohol, thus re-establishing a natural habit in place of the induced habit.

WAS IT TELEPATHY OR CLAIRVOYANCE.

James Snee of Haverhill lost his life at a railroad crossing in that city a few weeks ago. In the household of Mr. and Mrs. George Jennings on Temple street the 15-year-old daughter of Mr. and Mrs. Jennings had been seriously ill for some time, requiring constant care from her parents and the attending physician. Saturday evening, shortly after 10 o'clock, while the young girl was resting in her room under the care of her mother, she suddenly appeared to lose consciousness, to such an extent as to cause alarm and the sending for the physician, Dr. George E. Goodwin. Suddenly she seemed to be aroused from her unconsciousness and cried out "Papa, do not cross the tracks. One if enough. You will be killed." She repeated the warning cries in various forms several times and then subsided.

Mr. Jennings was away at the time, having been absent on a fishing trip, but returned a few minutes later, and when he was told of the strange occurrence, offered an explanation which in part solved the mystery. He had just come through the street and was

at the railroad crossing when James Snee attempted to cross the tracks and was killed. At the time he was about to attempt the crossing also, but somehow or other he was restrained. He was a witness of the terrible accident, but himself escaped.—Boston Times.

The one-sided and narrow-minded Spiritualist is apt to attribute to incarnated human intelligences many manifestations of occult force which may be adequately accounted for on the basis of the sub-self of a sensitive displaying more ability than is exhibited in the ordinary waking condition of the same individual, and as it can never be rational to endeavor to account for every psychic phenomenon in one way only, it is just as necessary to protest against an ignorant Spiritualistic form of credulity as against the foolish and utterly irrational conclusions reached by the advocates of Hudson's "Two Minds" theory carried to an absurd extreme.

If it be granted that every human individual is here and now a spiritual entity possessed of all those powers which in a progressive life hereafter will be increasingly unfolded, it assuredly follows that the claims of occultists, telepathists, mental telegraphists, mental healers and all others who acknowledge and exhibit more of psychic ability than the ordinary run of humanity, are making no claim whatever that is adverse to the interests of rational Spiritualism, and unreasonable Spiritualism is no more to be desired than anything else irrational.

The time has now fully come for the better informed among professed Spiritualists to stand no longer aloof from the several bodies of truthseekers with whom they can properly affiliate. Whatever can be demonstrated must be accepted, and as we recently said in the columns of Light, published in London, in reply to the questions pertaining to Spiritualism and its relation to other systems of philosophy, the truth in all must blend.

The reasonableness of the main propositions of Spiritualism is not open to dispute, and this is freely admitted by many who are far from convinced that the evidences of Spiritualism are thoroughly conclusive. From a purely philosophic standpoint, that system of teaching which solves the greatest number of pressing problems must be the nearest true.—W. J. Colville.

Spectroscopic and other observations show the fixed stars to be self-luminous bodies—sun to the other systems of planets. An analysis of their light indicates the presence of the same chemical elements that exist in our own sun and earth, together with others unknown in our solar system.

DEPARTMENT OF

PSYCHICAL PHENOMENA.

Personal Experiences Proving Spirit Return

PSYCHICAL EXPERIENCE.

By Chas. P. Cocks.

In a recent trip through the west I stopped a day or two in Chicago and called on a well-known and highly esteemed medium with whom I had a most interesting sitting.

It is five years since I had sat with her for manifestations, or had seen her.

I wish to give briefly, but carefully, a description of my experience.

I will make it general, as the messages were personal, and not of public interest.

It was on the morning of Sunday, May 6, last I prepared my questions on two pieces of paper addressing them to several spirit friends, while the medium tore off half dozen or more sheets from a blank pad and folding them placed them with my folded questions and a small piece of lead pencil point in an envelope and sealed it.

This was placed between two slates, and with it two clean cardboards, in size about 6x8, and all held together by a rubber band.

They were then held by the medium and myself, sitting away from the table, and the slate did not leave my sight.

In the course of nearly an hour the slates were opened and the cards which were blank at the commencement were now found to contain works of art of a superior order. On one was the portrait of an ancient oriental and on the other a landscape scene, apparently in water colors.

The envelope was found sealed just as it had been placed between the slate, and on tearing it open the former blank slips of paper contained written answers to my questions, and each signed by those to whom addressed.

The substance of the communications was of great personal interest and importance to me.

I will now give a brief sketch of a subsequent sitting with same medium on the 15th of May, having just returned to Chicago from a visit to the north-west.

I wrote my questions as before, on two sheets of paper taken from a pad, and placed same with a number of blank sheets within an envelope with bit of pencil and sealed it. This was placed between two slates, also a single blank card enclosed. A rubber band having been placed around them they were held by the medium and myself as before.

They were not placed on the table, nor under it, but held between us as we sat facing each other.

I want to state here, that the medium did not leave her seat, nor was there any other person in the room, nor did any one enter or leave the room during our sitting.

No sooner were our slates prepared when I thought of another spirit friend whom I desired to communicate with, and spoke of it to the medium, but concluded that it was too late as my questions were sealed. However, at her suggestion I wrote on another piece of paper what I desired, and slipped it in loose between the slate. There was constant evidence of spirit power at work by the sounds and vibrations heard and felt on the slates.

At the outset of this sitting, and after all our preparations were made, I suggested that it would be a unique evidence of spirit power if the controls could produce a message typewritten between slates, which as I had never seen anything of the kind under such conditions, I did not conceive could be possible. The medium agreed with me on that point and we passed it by without further reference.

At the conclusion of our sitting, during which time the slates were never out of my sight or control, they were finally opened, and on the card was a picture in handsome and appropriate colorings of a peacock, preceded by the word "Charles" written in letters of gold, the design, apparently, being a parody on my name.

On tearing open the envelope, appropriate messages were found on the several papers written in lead pencil, except one, and that was typewritten, purporting to come from Olomn, a spirit to whom I had addressed one of my questions.

This was an unexpected surprise, and proves that no limit can be placed on the powers of the invisible intelligences under proper conditions.

It seemed equally surprising to the medium as to myself. It was undoubtedly given in response to my impromptu suggestion and after our sitting had begun.

The questions addressed to spirit friends were all most satisfactorily answered and signed by those to whom addressed, including that one not in the envelope, but placed within the slates after the others had been sealed.

The typewritten message cannot be told from any writing done on a machine.

I have submitted it to experts and they pronounced it as appearing to have been written on a Yost typewriter.

I will give here a copy of my questions addressed to Olomn, who claims me as his medium, and so addresses me; also the said typewritten communication; my questions were not thought of nor spoken of before, and only written by me just as we sat down for the seance.

SEALED QUESTION.

Friend Olomn—If I am favored with any pictures will you please explain what they represent? Please explain those I received at last sitting. Was the portrait a handmade painting, pastelle or a lithograph; or was it by any other process? Yours Chas. P. Cocks.

ANSWER.

My Dear Medium—I am happy to see that we can accomplish this phase of writing. It will be a basis of much study for you. We will leave the interpretation of those pictures to you, as it will serve to develop you to a degree.

In regard to the style of work I will say that it is not hand work, not pastelle or water nor lithograph. It is a process which you mortals have not, and the probabilities are you never will have. It is drawn from the elements in the atmosphere and transmitted to the cards. Lithographic

toning is accomplished by stippling white water is more on the broad style and afterwards stippled and etched.

Pastelle is deposited on the surface of the paper and can easily be rubbed off. So you can see that this work is not any of the earth process.

We can accomplish many wonderful things with you and this medium, as your forces so beautifully harmonize.

We can produce phenomena through her with you that we would be unable to with any other medium on earth.

We hope to arrange matters so this medium will return to N. Y. so we can carry on some experiments in the interest of man. Your ever faithful guide and friend.—Olomn.

In closing this narrative, I wish to repeat that all the messages including the above answer to my thought expressed in written questions at the moment of commencing the seance, and all the communications in reply were upon paper folded with said questions.

Referring to the typewritten message, one of the friends stated in her letter to me, "I will not write a great deal as Olomn wishes to try some experiments in a way of communicating with you."

Much more might be said, but I will not trespass further on your space at this time.

Brooklyn, N. Y.

EIGHTY-THREE YEARS OLD—NOT ALL FOUND OUT—NEVER WILL BE!

(By G. B. Stebbins.)

I am eighty-three years old, and for half that time have been quite a steady church attendant from my youth up, hearing respectfully sermons from preachers of more sects than I "could shake a stick at." I paid them the same respect they had from others in Massachusetts, but probably did more than the average share of my own thinking. It was hard to understand their "schemes of salvation" and I often did not try. Sometimes the preacher's words seemed luminous, and filled my soul with life, then the change back to dull echoes of words duller still made my head full of "confusion worse confounded," or of sounds coming out of a senseless vacuity.

Some evangelical preachers fed and uplifted my soul, but Channing, Beecher and Parker reached farther and higher. I wondered why those grave men in the pulpit could not wake up and let themselves out.

At a later day I heard for years the Unitarian poet preacher, Rev. W. B. O. Peabody, of Springfield, Mass., beloved by my good parents and sister.

It was a blessed relief from hell, the devil, the wrath of God, infant damnation and other monstrosities; with a healthy feeling that a true life was best, here and hereafter, freely sought and bravely kept.

All these years I had read a good deal, trying to size and prize quite a variety of doctrines and theories.

Actually I've never found it all out! The longer I live the more I find yet to learn! So it will be forever!

A good old hymn reads:

"When we've been there ten thousand years,

Bright shining as the sun,
We've no less days to sing God's praise
Than when we first begun."

All true; only instead of everlasting palm leaves and songs and prayers and no work, it will be more knowing and being and doing, making each today greater than yesterday. This constant

growth and work here and beyond, is like a wise father's plan to keep his children healthy.

How vapid and worthless we should be, even in heaven among the angels if we had nothing to do or to find out! We should pray to get back to this old earth.

The old line written in the boy's old copybook is true: "Many men of many minds."

The variety is wise, and the many differences between theories based on facts or on mistakes have been misused by superstition and bigotry in the world's childhood—a misadventure not yet ended.

Now the world is "striving to put away childish things" and "to reason together." In the light of larger knowledge, higher inspiration, finer charity, and truer freedom, great errors in religion, or under its name, will find it harder to gain mighty power as baleful sects, or as cults holding man in bondage.

If apparently thrifty or strong today, such theories will fade in the clearer light of tomorrow. Their advocates need not be misused and should have due credit for what good they do; but if they claim a special moral code, or a light not known elsewhere, their claims may be plainly examined. Theosophy, for instance, this applies to. Reincarnation, their leading idea, is based on the theories of a powerful old priesthood. It will die in due time. Reason and truth will end it.

The Theosophist says man is never to die, therefore, was never born; his spirit must be from everlasting to everlasting. All the souls that ever have been or are to be embodied have always pre-existed. So reincarnations and mahatmas must be. Not at all. The infusion of a due portion of the all-pervading vital spirit principle in the tiny dot or shape, before birth, makes it a quickened self-conscious individualized human being in a far simpler way. The old Brahmin priests brought out reincarnation since the Vedic days; those sacred Hindoo books do not name anything Theosophic. The modern Brahmo-Somaj or church of the true God, with its noble and rational views and great influence in needed reforms—the uplifting of women, etc.—makes Theosophy no part of its cult. Who has seen a mahatma proved, or a reincarnation? It is a theory without facts. Spiritualism, a theory with facts strong in our midst, proved with care, many of them, and with deep meanings leading to a divine philosophy, a rational spiritual faith, a needed study of the wondrous inner life of man as a spirit.

Theosophists claim reincarnation as important to our best development. A continuous life, in the terrestrial body here, then in the celestial body in the celestial life is our divine method, far better than feverish pursuits and possessions in reincarnation. A little frank and friendly talk would be well on such points, rather than to have loose notions harm the world's thinking.

A single fact—one among thousands—such as Theosophists cannot offer, may close this article. I am glad of all good theosophic lives, but I have faith in higher good to man from theories with facts, than from mahatmas and reincarnations that skillfully elude proofs of their being or doing.

A CONVINCING FACT.

In August, 1878, on a lovely Sunday afternoon, I was at Onset Bay at the cottage of Dr. H. H. Brigham, of Pittsburg, Mass. The camp services of the day over, we sat looking out over the water inspired by the clear sea air. He and his intelligent wife told

one of their early experiences, such as compelled them to be Spiritualists, if they would be true to themselves, as they well said. It occurred at their Fitchburg home twenty-eight years ago, while they were investigators, not believers. I wrote it down carefully at the time. Mrs. M. A. Billing (the medium whom I knew), her husband, Dr. Brigham and wife had just closed a seance and were sitting away from the table, which moved, with no one touching it, in a way that seemed to indicate that there was something more for them, in addition to messages already received by raps and moving of the table. He sat nearest the table, but did not touch it. All the rest were six feet from it, and with no touch of any person, raps came on it, and the message was spelled out by alphabet, and written down: "I died Saturday night, and my body has been carried through this place today for interment at Mount Auburn tomorrow.—Eliza Liscomb."

Mrs. Liscomb resided at Brattleboro, some fifty miles away, and they supposed her to be well. Dr. B. asked, in surprise, "You are not dead?" and the answer came, in the same way: "No; I have passed through the beautiful change you call death, and little understand, and am more alive than ever." This was Monday night, and they wrote Mr. Liscomb the next morning, and learned that his wife passed away Saturday night, and her body was sent through Fitchburg on the cars Monday, for burial near Boston, at Mount Auburn cemetery. Only these four were in the room when this message came, and had no outward means of knowing anything about it, yet it was true, and its minute veracity is evidence that it did come, as it purported, from their valued friend.

Well may Alfred R. Wallace say, in London, of spirit manifestation:

"It demonstrates mind without brain, and intelligence disconnected from a material body. * * * It furnishes the proof of a future life which so many crave, and for want of which so many live and die in anxious doubt, so many in positive disbelief."

Of course we are to investigate with open and receptive minds, yet with thoughtful care, and with due use of reason and conscience.

MR. F. W. H. MYERS.

(From Light.)

The presidential address, delivered by Mr. F. W. H. Myers to the members and friends of the Society for Psychical Research at the one hundred and fifth general meeting of that body on Friday, May 18th, and printed in part 37 of the "proceedings" of the Society for Psychical Research, was extremely luminous, stimulating and well worthy of the occasion. After paying a glowing tribute to his predecessors in the presidential chair and to the splendid devotion and ardent labors of his arisen friend, Edmund Gurney, he gave his hearers a self-revealing insight into his mental conditions and the path of his unfolding which led up to his present convictions. He said:

"From my earliest childhood—from my first recollections—the desire for eternal life has immeasurably eclipsed for me every other wish or hope. Yet desire is not necessarily bias; and my personal history has convinced myself—though I cannot claim that it shall convince others also—that my wishes do not strongly warp my judgment,—nay, that sometimes the very keenness of personal anxiety may make one afraid to believe, as readily as other men, that which one most longs for.

"For when, after deriving much happiness from Christian faith, I felt myself forced by growing knowledge to recognize that the evidence for that culminant instance of spirit return was not adequate, as standing alone, to justify conviction, I did honestly surrender that great joy; although its loss was more grievous to me than anything else which has happened to me in life.

"Then with little hope—nay, almost with reluctant scorn—but with the feeling that no last and least chance of the great discovery should be thrown aside, I turned to such poor efforts at psychical research as were at that time possible; and now it is only after thirty years of such study as I have been able to give that I say to myself at last, *Habes tota quod mente petisti*—'Thou hast what thine whole heart desired;'—that I recognize that for me this fresh evidence,—while raising that great historic incident of the Resurrection into new cred-

whose terms have no assignable limit; a series which carries us onward without a break, from dream and hallucination and bewilderment, up to the utterances of discarnate spirits and the visions of ecstasy.

"For, in truth, from the mind's inward vision we may learn more than from the seeing of the eye; from inward audition more than from the hearing of the ear. The automatisms which steal their way upward from hidden depths to manifestation amid man's sensory perceptions and voluntary acts are found on analysis to contain elements of knowledge not attainable in any normal fashion. Such knowledge is shown in telepathic messages between living men, and in apparitions which tell of men dying, and in evidential messages from men whom we call dead."

Although Mr. Myers felt that the evidences could not be regarded as complete he said, "of late years we have advanced and consolidated these

mate prove to be of serious, of supreme importance.

"Surely in such a case, whatever dreaminess or confusion may mark the opening of intercourse with worlds indefinitely remote, Science should summon all her fundamental trust in the coherence, the intelligibility of things, to assure her that the dreaminess must pass and the confusion clear, and that the veriest rudiment of communication between world and world bears yet the promise of completing and consummating her own mighty dogmas, of effecting a unification of the universe such as she has never ventured to hope till now? What are our petty human preconceptions worth in such a case as this? If it was absurd to refuse to listen to Kepler, because he bade the planets move in no perfect circles, but in undignified ellipses; because he hastened and slackened from hour to hour what ought to be a heavenly body's ideal and unwavering speed; is it not absurd still to refuse to listen to these voices from afar, because they come stammering and wandering as in a dream confusedly, instead of with a trumpet's call? because spirits that bend nigh to earth may undergo, perhaps, an earthly bewilderment, and suffer unknown limitations, and half remember us and half forget?

"Nay! in the end it is not for us to choose; we needs must join in this communion with what grace we may. We cannot, if we would, transform ourselves into the mere cynical spectators of an irrational universe. We are part and parcel of these incredible phenomena; our own souls shall soon be feeling the same attraction, the same hesitancy, upon the further shore."

The duty of the Psychical Researcher was admirably presented in words with which, we need hardly say, we are entirely in accord:—

"It is a duty far wider than the mere exposure of fraud; far wider than the mere production of specimens of patient and intelligent investigation. Our duty is not the founding of a new sect, nor even the establishment of a new science, but is rather the expansion of Science herself until she can satisfy those questions which the human heart will rightly ask, but to which religion alone has thus far attempted an answer. Or rather, this is the duty, the mission, of the coming century's leaders of spiritual thought. Our own more special duty is to offer, through an age of transition more momentous than mankind has ever known, that help in steadying and stimulating psychical research all over the world which our collective experience should enable us richly to bestow."

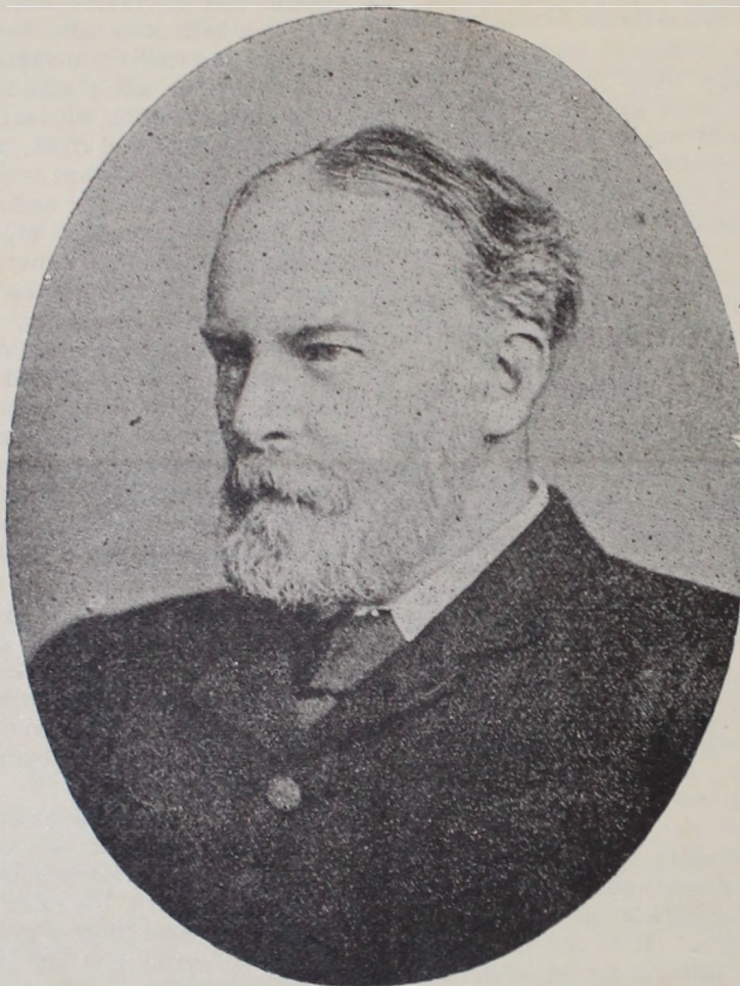
CONTRASTS IN SPIRIT LIFE, ETC.

Recent experiences of Samuel Bowles, late editor of the Springfield (Mass.) Republican. Written through the hand of Carrie E. S. Twing, Westfield, N. Y. Price 30 cents; postage 3 cents.

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And a Little Child Shall Lead Them. Robert Dale Owen graduates a class of Twelve Teachers to go to the First Sphere. How Spirits from the Seventh Sphere visit Mr. Bowles and encourage him in his work. For sale by Light of Truth Pub. Co.

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PROF. F. W. H. MYERS.

ibility,—has also filled me with a sense of insight and of thankfulness such as even my first ardent Christianity did not bestow.

"Yet, if thus I find the happiness which sprang from far-reaching Tradition and Intuition surpassed by the happiness which springs from a narrower, but a more stable range of demonstrated fact, I nevertheless speak in no spirit of reaction or of ingratitude towards traditions and intuitions which must yet, for many a century, be potent for the salvation of men."

After a truly admirable setting forth of the spirit and purpose of the society, and, shall we say, a justification of its cautious scientific methods, Mr. Myers affirmed that the society had attempted to explore and map out that strange, submerged region of thought and perception which lies deeper than the surface-tension of man's conscious being, in which he claimed that:—

"Each trace of faculty belongs to a series of developments of personality

fragmentary and fugitive indications of the spirit's survival by certain records of trance-phenomena and spirit-possession; records as yet inchoate and imperfect, yet which must needs be faced and dealt with by all serious men."

While Mr. Myers was careful to explain that he was speaking for himself alone and not giving utterance to any collective view, he cleverly enforced his recognition of the great value of messages from the unseen by dwelling upon the duty of Science to deal fairly and exhaustively with them:—

"I say, then, that if once it be admitted, as we are now assuming, for argument's sake, that it is admitted—that it is evidently probable that some of these messages do indeed, in however indirect or confused a manner, emanate from an unseen world, then it is a blasphemy against the faith of Science to doubt that they must ulti-

Those Words of Jesus

Brother Carr's explanation of Matthew 12:46-52, as I see it, is true, and in harmony with the trend of Jesus' character. That Jesus intended to create divisions in families, or to wantonly create disturbances in any way I can no more believe than I can believe of other reformers of the present times. And when we take a sentence evidently detached from its connections, as in this case, and undertake to create prejudice against Jesus, by it, we are pursuing the very same methods that church people are pursuing with us. The mistake of these Jesuphobians in thus criticising his reputed sayings, is, that they suppose they are criticising the church, whereas there is little relevancy between the teachings of Jesus and the church as there is between his teachings and other forms of paganism. Thus Jesus is made to suffer for all the errors and mistakes of the modern church, and that modern church, being only a revamped sort of paganism. Indeed, when Constantine was converted, he never changed a tenet of his pagan faith, but gave the name of Christianity to his old belief and this old belief yet maintains.

One of the reasons for this hatred of Jesus is the assumption that the common interpretation of his life and mission is a correct one. How strange! We profess to live in a critical age, and yet never for a moment can we be induced to take up the Old or New Testaments and read them independent of evangelical interpretation. We have all read Ingersoll's masterly lecture on the Devil. I was deeply pained with it; because his devil was only a church devil, and that church devil was a pagan devil, and although he charged this devil on the Bible, and often mixed in the New Testament demons—spirits of Greek and Roman death—in his mistaken idea that the church was the correct interpreter of the Bible.

That Jesus made numerous mistakes there can be no doubt. Probably the half of them were not reported, but I cannot see why we may not endorse a man without claiming for him infallibility. If a man was required to be perfect in order to endorsement, none of us would be capable of measuring the man we would endorse. Nor is it necessary that a man should always be consistent. I don't try to be consistent. I give what to me is truth today without reference to what I have said before.

Says Emerson: "A foolish consistency is the hobgoblin of little minds, adored by little statesmen and philosophers and divines. With consistency a great soul has simply nothing to do. He may as well concern himself with the shadow on the wall. Out upon your guarded lips. Sew them up with pocketthread, do. Else if you would be a man, speak what you think today, in words as hard as cannon balls, and tomorrow speak what tomorrow thinks in hard words again, though it contradict everything you said today."

Therefore, I am not obligated to defend all that Jesus said or all that He is reported to have said, and yet I can, not only endorse his character, but admire and revere him as a fearless and brave reformer. And in endorsing him I feel justified in endorsing some things reputed to him, which it is very popular for some of our lecturers and writers to condemn. It

happens that the language under consideration is one of them.

Before proceeding with this, allow us to state that Jesus' relatives were not to Him all that relatives should be. They didn't endorse His ideas; or if they did, dared not defend Him, and on that very occasion they were there for the purpose of arresting Him and taking Him home, alleging He was insane—for all the world just like many relatives of reformers of the present time (see Mark 3:21, camp, vs. 31). John had been imprisoned for his outspoken language, and now they feared Jesus would also be imprisoned. No doubt Jesus had been apprised of their coming and knew what their intentions were. Yet he did talk with them after his lecture was finished, and went home without being apprehended, where again they sought to take his life, for the crime of making Elijah the prophet, just a man who could only perform, what we call miracles (there is not a Greek word for miracle in the Bible, and such a thing was not taught), under certain conditions.

Further there appears to have been a break between Jesus and some of the family, including his mother, probably before this time and down to the time of his death, when he recognized His mother. This proves that while "blood is thicker than water," it is not always consanguine. He struck out into the world alone, and friendless, because He believed the teachings of His day were false, and though His mother may have loved Him, yet her home was so unpleasant to Him, He never afterward visited it or even met her.

With this light all is clear. "A man's foes are they of his own household." "I am not come to send peace, but a sword"—not that He would, himself, "set a man at variance against his father and mother," but his father and mother would hate and persecute him for accepting a truth against their wishes, hence Luke 14:26: "If any man come to me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." It is not probable that this is a faithful report of Jesus' language, but as faithful probably as Luke was capable of giving. The paucity of the language of many people now render their expressions very vulgar. Everybody nearly uses the word "funny," for "strange," or "singular" as "it is funny I didn't get a letter from my sister today," yet there was no perceptible fun about it. A young fellow walked with a girl from meeting one night, and when they parted she whispered, "Don't tell nobody you came home with me." He replied, "You needn't be afeared; I'm as 'shamed of it as you are." He expressed all his vocabulary would permit, yet instead of being "ashamed" he was probably proud of his first adventure. It is perhaps best expressed in Matthew 10:37, a passage by the way, which is avoided by all our Jesuphobian brethren; "He that loveth father or mother more than me is not worthy of me," etc., and it is probable that the word "me" here referred to the truths represented by Jesus. That He did not use the word hate in the sense of abhorrence or enmity is evident from the connection of "life" in the text with father or mother. It simply means that a man should be true to his convictions though he

should be required to give up kindred, friends and even his life. He literally took up his cross when he became brave enough to defend what to him was truth, for he took the chances of being treated as all social reformers had been before his time, put to death on the cross. Thus these morals so often used for the sake of creating prejudice against Jesus, increase my admiration for Him.

Our nearest relatives, then, are those of our fellow workers who assist in bearing with us the burden of truth. Other relatives who despise us for our manhood and womanhood are only related to us by the accident of birth, while with those who are not blood relatives there is more consanguinity and more of everything in common. Yours, and a lover of Jesus,

D. W. HULL.

Norton, Kan.

A VOICE FROM THE SHAMBLES.

Editor Light of Truth:

In your issue of June 23 there is a communication from Prof. Loveland on sentiments expressed by yourself in regard to the outlook of Spiritualism and its future welfare, and I see in a late issue that the Professor is sharply criticised in regard to sentiments that he nobly sets forth in the said communication, which, I think, are true and grand and right, as a woman who stands for all that is proven true, and is for the healing and uplifting of the masses. I tender him the right hand of fellowship, I know that he has spoken the truth in regard to the rank and file of Spiritualists, and church members who are just simply voting for what is morally and spiritually wrong, even to the impoverishment and enslavement of the working classes. I sincerely hope that no one will keep on praying "Let thy kingdom, O Lord, thy will be done on earth as it is done in heaven," and then proceed to make it otherwise in all political and business matters. If your religion is right let your politics go the same way. You cannot serve God and mammon. You have no right to hoard. There is only one road to travel; that is the way of right doing, learn it if you do not know it.

In a later issue I see also of L. of T. mediums and spirits are asked to give testimony to the conditions of wealthy people in spirit life who have spent their lives hoarding up riches for their heirs to spend lavishly in their own aggrandizement and pleasure. Read in the Scriptures the fate of the rich man and Lazarus, the beggar, in spirit life. The same law holds good today. I saw Jay Gould in the dark in spirit life and he said he would gladly take the place of the servant who answered to the call of the silver bell on the dining-room table of his own earthly mansion, if he could come back to do so. Think of it! Oh, all ye rich men! Keep and hoard, because of all the miseries that shall come upon you in the face of all the good you might and ought to do to relieve suffering and make your country better, instead of spilling blood and ruining thousands of homes and beggarizing its people, if you are Spiritualists and Christians you will stop it.

MRS. C. J. CHRISJOHN,
La Crosse, Wis.

"SOMETHING SWEET TO THINK OF."

"Many of us feel that she is in a sense our Queen; and whenever she wants the American boys to fight for her honor, or even for her political rights, they will embark or cross the Canadian frontier for that purpose in such numbers as will tax British resources to arm and equip them—every one of them 'spilling for a fight,' and they will acquit themselves as gallantly as their Canadian cousins have done in South Africa."—American Law Review.



DR. A. M. G. WHEELER.

Dr. Wheeler is best known through his long period of work at Louisville, Ky., where he has an influential congregation. Of late he has been in Toronto, Ont., the president and secretary of the society there both writing of his work in the highest terms. Dr. Wheeler is a lecturer, rostrum message medium and independent voice medium.

HIS DENOMINATION.

At the close of the service one Sunday morning the pastor of a city church went down the aisle, as was his custom, to greet the strangers in his congregation.

"You are not a member of our church," he said to one of them.

"No, sir," replied the stranger.

"Do you belong to any denomination, may I ask?"

"Well," replied the other, hesitatingly, "I'm what you might call a submerged Presbyterian."

"How is that?"

"I was brought up a Presbyterian, my wife is a Methodist, my eldest daughter is a Baptist, my son is the organist at a Universalist church, my second daughter sings in an Episcopal choir, and my youngest goes to a Congregational Sunday-school."

"But you contribute, doubtless, to some church?"

"Yes, I contribute to all of them. That is partly what submerges me."—Youth's Companion.

HEALTHY SCHOOLMA'AM

Found Out How to Feed Herself.

Many school teachers, at the end of their year's work, feel thoroughly exhausted and worn out, physically and mentally. The demand upon the nerves and brain of a teacher is unusual and unless they are well fed and fed upon properly selected food, it is natural that they should run down.

A little woman teacher at Gobleville, Mich., who has been teaching regularly for a number of years, has always found herself thoroughly exhausted at the end of the session, until within the last year, she has made use of Grape-Nuts Food with the result that she closed the year as a robust, healthy, strong, vigorous woman, having gained in weight from 90 pounds to 126; her nerves strong, face bright and cheery, and really a wonder to all her friends, who constantly comment on her color and strength. She knows exactly to what the change is attributed, for in the years past, living on ordinary food, she has almost broken down before the school year closed, whereas since using Grape-Nuts, this change has been brought about; evidence prima facie of the value of Grape-Nuts Food for rebuilding the brain and nerve centers.

The name of the teacher can be given by Postum Cereal Co., Ltd., Battle Creek, Mich.

MR. DOOLEY ON THE CHINESE SITUATION.

By Finley P. Dunne.

"Sir," said Mr. Hennessy, "to think iv th' audacity iv thim Chinyemen! It do bate all."

"It do that," said Mr. Dooley. "It bates th' wurruld. An' what's it comin' to? You an' me looks at a Chinyman as though he wasn't good f'r anything but washin' shirts, an' not very good at that. 'Tis wan iv th' spoorts iv th' youth iv our gr-reat cities to rowl an' impty beer keg down th' steps iv a Chinee laundry, an' if e'er a Chinyman come out to resist it they'd take him be th' pigtail an' do th' joynt swing with him. But th' Chinyman at home's a diff'rent la-ad. He's with his frinds, an' they're manny iv thim, an' he's rowlin' the beer kegs himself, an' Westhren Civilization is down in th' laundhry wondhrin' whin th' police'l come along."

"Th' Lord f'rgive me f'r sayin' it, Hinnessy, but if I was a Chinyman, which I will fight anny man f'r sayin', an' livin' at home, I'd tuck me shirt into me pants, put me braid up in a net an' go out an' take a fall out iv th' in-vader if it cost me me life. Here am I, Hop Lung Dooley, r-runnin' me little liquor store an' p'rhaps raisin' a family in th' town iv Koochoo. I don't like foreigners there anny more thin I do here. Along comes a bald-headed man with chin whiskers from Baraboo, Wisconsin, an' says he: 'Benighted an' haythen Dooley,' says he, 'ye have no God,' he says. 'I have,' says I. 'I have a lot iv thim,' says I. 'Ye ar're an uncultivated an' foul creather,' he says. 'I have come six thousan' miles f'r to hyst ye from th' mire iv ignorance an' ir-religion in which ye live to th' lofty plane iv Baraboo,' he says. An' he sets down on an aisy chair an' his wife an' her frinds come in an' they introjooce Mrs. Dooley to th' modern improvements iv th' corset, an' th' hat with th' blue Lurr'd onto it, an' put shame into her because she hasn't let her feet grow, while th' head mission'ry reads me a peme out iv th' North-western Christyan Advocate. 'Well,' says I, 'look here, me good fellow,' I says, 'me an' me people has occypied these here promises f'r manny years,' I says, 'an' here we mean to stay,' I says. 'We're doin' th' best we can in th' matther iv gods,' says I. 'We have thim cast at a first-rate foundhry,' I says, 'an' we sandpapper thim ivry week,' says I. 'As f'r knowin' things,' I says, my people wrote pomes with a markin' brush whin th' likes iv ye was r-runnin' ar-round wearin' a short pelisse iv sheepskins an' batin' each other to death with stone hammers,' says I. An' I'm f'r firin' him out, but bein' a quite man I lave him stay."

"Th' nex' day in comes a man with a suit iv clothes that looks like a tablecloth in a section house, an' says he: 'Poor ignorant haythen,' he says, 'what manner iv food d'ye ate?' he says. 'Rice,' says I, 'an' rats is me fav'rite dish,' I says. 'Deluded wretch,' says he, 'I riprisint Armour an' Company, an' I'm here to make ye change ye'er dite,' he says. 'Hinceforth ye'll ate th' canned roast beef iv merry ol' stook yards or I'll have a file iv sojers in to fill ye full iv endygistible lead,' he says. An' after him comes th' man with Aunt Miranda's Pan Cakes an' Flaked Bran an' Ye'll-perish-if-ye-don't-eat-a-biscuit an' other riprisintatives iv Western Civilization, an' I'm to be shot if I don't take thim all. Thin a la-ad comes down with a chain an' a small glass on three sticks an' a gang iv section men that answers to th' name iv Casey, an' pro-ceeds f'r to put down a railroad. 'What's this

f'r?' says I. 'We ar're th' advance guard iv Western Civilization,' he says, 'an' we're goin' to give ye a railroad so ye can go swiftly to places that ye don't want to see,' he says. 'A counthry that has no railroads is beneath contimpt,' he says. 'Casey,' he says, 'stretch th' chain acrost yon graveyard,' he says. 'I aim f'r to put th' thrack just before that large tombstone marked Riquiescat in Pace, James H. Chung-a-lung,' he says. 'But,' says I 'ye will disturb pah's bones,' says I, 'if ye go to layin' ties,' I says. 'Ye'll be mixin' up me ol' man with th' Cassidys in th' nex' lot, that,' I says, 'he nivir spoke to save in anger in his life,' I says. 'Ye're an ancestor worshipper, heathen,' says the la-ad, an' he goes on to tamp th' mounds in th' cimitry an' ballast th' thrack with th' remains iv th' deceased. An' after he's got through, along comes a Fr-rinchman, an' an Englishman, an' a Rooshan, an' a Dootchman an' says wan iv thim: 'This is a comfortable lookin's'loon,' he says. 'I'll take th' bar, ye take th' icebox an' th' r-rest iv th' fixtures,' 'What f'r?' says I. 'I've paid th' rent an' th' license,' says I. 'Nivir mind,' says he. 'We're th' riprisintatives iv Western Civilization,' he says, 'an' 'tis th' business iv Westhren Civilization to cut up th' belongings iv Eastern Civilization,' he says. 'Be off,' he says, 'or I'll pull ye'er hair,' he says. 'Well,' says I, 'this thing has gone far enough,' I says. 'I've heerd me good ol' castiron gods or josses abused,' I says, 'an' I've been packed full iv canned goods, an' th' Peking Lightnin' Express is r-runnin' straight through th' lot where th' bones iv me ancestors lies,' I says. 'I've stud it all,' I says, 'but whin ye come here to bounce me off iv me own promises,' I says, 'I'll have to take th' leg iv th' chair to ye,' I says. An' we're to th' flure."

"That's th' way it stands in Chiny, Hinnessy, an' it looks to me as though Westhren Civilization was in f'r a bumb. I mind wanst whin a drunk prize fighter come up th' r-road an' wint to sleep on Slavin's steps. Some iv th' good sthrong la-ads came along an' they were near bein' at blows over who shud have his watch an' who shud take his hat. While they were debat-in' he woke up an' begin cuttin' loose with hands an' feet, an' whin he got through he made a collection iv th' things they dhropped in escapin' an' marched camly down th' sthreet. Mebbe 'twill tur-rn out so in Chiny. Hinnessy. I see by th' pa-apers that theyse four hundred millyons iv thim boys, an' be hivins! 'twuddent surprise me if whin they got through batin' us at home they might say to themselves: 'Well, here goes f'r a jaunt ar-round th' wurruld.' Th' time may come Hinnessy, whin ye'll be squirtin' wather over Hop Lee's shirt while a man named Chow Fung kicks down ye'er sign an' heaves rocks through ye'er windy. Th' time may come, Hinnessy. Who knows?"

"End ye'er blather," said Mr. Hennessy. "They wont be anny Chiny-men left whin imp'ror Willum gets through."

"Mebbe not," says Mr. Dooley. "He's a sthrong man. But th' Chinyemen have been on earth a long time, an' I don't see how we can push so manny iv thim off iv it. Anyhow, 'tis a good thing f'r us they aint Chrisyans an' haven't larned properly to sight a gun."

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Our readers are too well acquainted with the Light of Truth to need any descriptive word in regard to the favorite weekly. But for our friends who are not yet acquainted with The Coming Age we give the following:

THE COMING AGE,

Though only a year old, this review has forced its way to the very fore front of the great magazines of progressive and constructive thought in the English-speaking world. It employs the greatest thinkers of the age, but it is in no sense dry, heavy or pedantic. On the contrary, from cover to cover it is bright, inspiring, constructive and entertaining.

POPULAR FEATURES.

The Coming Age for this year will contain a strong serial story by Mrs. C. K. Relfsnider, entitled "Two Hearts for One." It began in the January number and will continue through the year. The time of the story is during our great civil war. It is a romance of life and love, very strong and quite dramatic.

Short stories and sketches of the lives of the earth's great men and women and studies of great books will also be monthly features of The Coming Age. The department of Authentic Dreams and Visions will receive special attention, as also will the department of Health Through Rational Living. Conversations with leading thinkers, preceded by popular editorial sketches, portraits of leading men and women. The department of Books of the Day and editorials will go to make this magazine in the best sense of the word popular, and with the great original essays appearing each month will contribute to the broad culture of its readers and render it indispensable to all thinking people who wish to be in touch with the best thought of the time.

In their prospectus for the ensuing year the publishers state that it is their purpose to make The Coming Age brighter, stronger and better than it has been during the past year, and this, to our readers, who are acquainted with the magazine, is promising much. They say that they propose to make this magazine a library of bright interest and virile thought, which shall appeal to every member of the home circle and prove indispensable to those who wish to keep abreast with the best ideas of the wonderful incoming age.

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SAYINGS AND DOINGS

*** OF ***

Rev. Dr. Talkwell,

BY C. S. CARR, M. D., Columbus, Ohio, *****

DR. TALKWELL AND THE CITY MISSIONARY—A VISIT TO THE MISSION TENT.

Before beginning his regular report last Sunday morning, Dr. Talkwell said:

While I was still pastor of a prosperous church, associated only with prosperous and well behaved people, I was all the while conscious that I was not living the life of a Christian minister. The poor and the outcast were not touched by my ministration. I felt sure that this was not the life that Jesus lived. But I used to pacify myself with the belief that the so-called lower classes were being ministered to properly by that class of people known as missionaries, and that kind of public ministration known as missions. I supposed these people were having the gospel preached to them, and lulled my conscience by assuring myself that no one was neglected.

To be sure, I had never attended these missions, and knew little or nothing of the character of the gospel preached. I personally contributed to such enterprises, and my church was liberal in its donations, but as a matter of fact I knew by inference only what kind of gospel was being propagated at these places.

Since throwing off the ridiculous burdens of a regular pastorate, and beginning to mingle with the people, I have found out a great many things that I did not know before. Among many other things I have made myself acquainted with missions and missionaries. I have had frequent conversations with the missionary and listened to his sermons, and have made myself somewhat familiar with the peculiar doctrines which he tries to disseminate.

I feel sure that the average minister does not know exactly what is being taught at these places, or he would not be able to make himself so perfectly content in his polite and agreeable vocation. The most pernicious and demoralizing notions concerning God, sin and righteousness are being promulgated among the masses

in this way. In order to be specific in what I have to say I will report, as nearly as I can recollect, the substance of a sermon I heard in a mission tent the other evening.

The audience was composed, apparently, of people who do not often attend church. The preacher said that "it was the fashion, nowadays, for the pulpit to dwell upon the love of God, and not upon His wrath." He thought that the love had been held up too much, and that the pulpit had become afraid to teach the old-fashioned doctrine of hell fire. "But," said he, "if the Bible does not teach that there is a literal lake of fire and brimstone, a seething, burning fire, where the wicked are tortured forever and ever, if the Bible does not teach this, then it does not teach anything else. Just as sure as the Bible teaches that there is a heaven where the saints are at rest, it teaches that there is a hell of burning fire where the wicked are tormented forever and ever."

He went on to say, further, that by wicked he did not mean simply men who get drunk, or steal, or lie, or break any of the moral law, he meant all the people who had not been saved (converted). He was very careful to explain to his audience that a man might live a very immoral life, and yet be saved, or, on the other hand, a man might live a very moral life, and not be saved. "Therefore," he said, "whether a man is moral or immoral, has nothing whatever to do with the question. The question is whether the man has been saved."

Then the preacher went on to describe what he meant by being saved. I listened carefully to his exposition of this subject, and while he was not at all clear in his definitions, I gathered the impression that salvation was a sort of hysterical or miraculous experience, which could be obtained in the following way:

First, the candidate was to come forward to be prayed for. He was then to make various other public display of his wish to become converted. If he did not succeed at the first meeting he was to come to another, and keep

coming until he was converted. This conversion was liable to come upon him suddenly, at any time, anywhere, but it was only to be had by his making some public demonstration of his feelings.

The speaker emphasized again and again the fact that it was just as easy for the most hardened wretch and vilest sinner to become converted as it was for the man who had led an upright and moral life; that God could convert one just as quickly and easily as he could the other; that one was just as much in danger of going to hell, and being burnt forever, as the other; that in the sight of God there was no difference whatever between unconverted men; whether they were men of strict morality or of the lowest degradation, in the sight of God they were exactly alike; that it was just as easy to escape from a life of debauchery and debasing habits, as from a life of good behavior and right living.

I confess that I was astonished beyond measure to hear such doctrines as these preached in our city. I really did not know that any one was preaching such stuff; I supposed that such horrible notions had passed away a half century ago. I am sure our city preachers do not know that this is the kind of stuff that the average missionary is teaching.

Such sentiments as these are certainly opposed to the work of the church. No church can wish to have the people believe such things. To hold up God as a monster of injustice who will, as soon as this short and uncertain life is over, condemn people to everlasting punishment, simply because they have not passed through that peculiar phase of hysteria known as conversion, is monstrous. To hold up before the public such an idea of God as this is the most deliberate and horrible blasphemy that could be possibly imagined.

Why are the churches willing to support such places? Why are the preachers willing to indorse such enterprises? I can conceive of no other reason than that they are anxious to shirk the responsibility of this kind of work on anyone who will volunteer to do it. To give money to such an enterprise and then stay away from it, and remain in entire ignorance of what is being preached, is what I used to do, and I fear many are doing so yet.

Such doctrines are not being preached in the churches any more, with rare exceptions. The preacher who has been to college knows better than to talk such stuff. And yet we are willing to turn loose among that class of people who need the gospel most a set of uneducated, irresponsible, loud-mouthed, longwinded, professional

mountebanks, known as revivalists and missionaries, to blaspheme God, to undermine morality and to mislead the people as to the gravity of sin and degradation. This metaphysical figment called 'conversion' is being held up in the place of right living and moral integrity. Sin is cheapened by teaching people that it may be put aside in a moment.

I feel sure that if the preachers could spend more time in finding out what is going on at these places, they would no longer content themselves by collecting hard-earned dollars for this kind of work.

The fact of the matter is that the very best kind of preaching is necessary for this kind of work. If any public speaker should be an educated man, it is the one who attempts to do mission work. It is much easier for a sentimental, goody-goody to successfully fill a fashionable pulpit than to speak to the audience that usually gathers at such places.

When will the churches come to realize that they have not discharged their responsibility in this matter? They train missionaries carefully to send to China or India, but the missionaries they send to the alleys and by-places of their own city are not only, as a rule, ignorant men, but men who are on the borderland of emotional insanity.

Here we confront the same old difficulty to which I have been trying to call attention, namely, that those who profess to be followers and ministers of Jesus are not doing the Master's work. They keep themselves apart from the very ones to whom they were sent. They know nothing of the lost sheep. They are willing to permit any irresponsible person to undertake the work which they were sent to do.

If the college-bred clergyman was spending his time among the classes that the city missionary is allowed to exploit, a great change would occur. The problems of sociology would then be studied at their very fountain head. We have here in our city all the data needed for any practical study of society. All that is lacking is strong, intelligent ministers of the gospel to do as Jesus did; to go to the lost ones and stay with them, become their companions, guides and defenders. Defend them from the wolves of the law and the wolves in sheep's clothing that pretend to bring the gospel. Jesus is being crucified over and over again on our street corners and in our mission halls, and we who call ourselves Christian ministers do not know or do not care. If God will forgive me for my negligence in the past, I will try to do better in the future.

OBSTACLES TO MANKIND'S PROGRESS.

In an article in the Century, Nikola Tesla considers the various obstacles to the progress of mankind.

"However ignorance may have retarded the onward movement of man in times past," he says, "it is certain that nowadays negative forces have become of greater importance. Among these there is one of far greater moment than any other. It is called organized warfare. When we consider the millions of individuals, often the ablest in mind and body, the flower of humanity, who are compelled to a life of inactivity and unproductiveness, the immense sums of money daily required for the maintenance of armies and war apparatus, representing ever so much of human energy, all the effort uselessly spent in the production of

arms and implements of destruction, the loss of life and the fostering of a barbarous spirit, we are appalled at the inestimable loss to mankind which the existence of these deplorable conditions must involve. What can be done to combat this great evil?

"Law and order absolutely require the maintenance of organized force. No community can exist and prosper without rigid discipline. Every country must be able to defend itself, should the necessity arise. The conditions of today are not the result of yesterday, and a radical change can not be effected tomorrow. If the nations would at once disarm, it is more than likely that a state of things worse than war itself would follow. Universal peace is a beautiful dream, but not at once realizable. We have seen recently that even the noble effort of the man invested with the greatest worldly power

has been virtually without effect. And no wonder, for the establishment of universal peace is, for the time being, a physical impossibility. War is a negative force, and can not be turned in a positive direction without passing through the intermediate phases. It is the problem of making a wheel, rotating one way, turn in the opposite direction without slowing it down, stopping it, and speeding it up again the other way.

"It has been argued that the perfection of guns of great destructive power will stop warfare. So I myself thought for a long time, but now I believe this to be a profound mistake. Such developments will greatly modify but not arrest it. On the contrary, I think that every new arm that is invented, every new departure that is made in this direction, merely invites new talent and skill, engages new effort, offers a new

incentive, and so only gives a fresh impetus to further development. Think of the discovery of gunpowder. Can we conceive of any more radical departure than was effected by this innovation? Let us imagine ourselves living in that period; would we not have thought then that warfare was at an end, when the armor of the knight became an object of ridicule, when bodily strength and skill, meaning so much before, became of comparatively little value? Yet gunpowder did not stop warfare; quite the opposite—it acted as a most powerful incentive."

THE HERESY TRIAL OF REV. B. F. Austin, M. A., D. D. Giving a sketch of Dr. Austin's life, story of the heresy trial, copy of the charges, the heresy sermon, the scene at the conference, and Dr. Austin's full address defending his views on Spiritualism at the London Annual Conference at Windsor, Can., etc. Price, 25 cents. For sale at this office.

"What Is Spiritualism?"

BY GEORGE A. BACON.

A clever correspondent in the issue of May 12 (Boston Ideas), asks "What is Spiritualism?" though evidently with no intention of answering his own query.

He makes use of it, in the first place, to exploit his orthodoxy with reference to the Bible; and in the second place, to exploit his heterodoxy as to Spiritualism.

In the latter case, however, he simply displays such a lack of any real knowledge of the subject as to render what he says wholly ineffective.

Every intelligent observer knows that the majority of Bible believers are so because of the bias given to their early instruction in Biblical teachings, and not from personal or independent examination. The impressions made on the mind in childhood or in early youth, because of the impressibility of the child nature, are most enduring and difficult to efface. Hence their hold, even while the very teachings are seen and felt and known to be apocryphal.

The correspondent evidently belongs to that large and respectable class who take their theology with a spoon. To digest, it requires such extreme doses of pepsinoids, in the form of superstition, as to destroy the power of assimilation.

Instead of doing a little original investigation and thinking for himself, he has accepted indiscriminately the offerings of interested parties.

To traverse his opening sentence, it is known that men and women who are too skeptical to accept the evidence of their own senses, in matters occurring in the sanctity of their own homes, through members of their own family and under circumstances fatal to deception even if such a motive existed—often exhibit the greatest credulity in a wholesale acceptance of analogous events, alleged to have occurred nobody knows when, recorded or witnessed by nobody knows who, under circumstances totally unknown, with each and every step incapable of verification.

One who "strains at a gnat and swallows a camel," becomes dignified by comparison.

He is indeed a bold contestant who in the light of today having "all eyes and no sight," seeks to defend the Biblical account of creation; the origin and destiny of man, who upholds its astronomy and geology of the cosmos; or its horology, necrology, chronology and the theology of the Scriptures. Science has shown these to be but religious fables, the conceptions of primitive men in the infancy of the race.

While the Bible is freely acknowledged to be a wonderful compilation of religious writings, it was never intended to be what some are disposed to make it, an object of fetish worship.

When ecclesiastically representative men throughout the world both in Catholic and Protestant churches, men like St. George Mivart, the eminent Roman Catholic scientist; Professor Briggs, Professor Phelps, Dr. Lyman Abbott, Rev. Doctors Smith and McGiffert, Rabbi Fleischer of Boston, Rabbi Weiss of Cincinnati, Rev. Dr. Hillis, Dr. Parkhurst and many another—whose utterances are as essentially radical as were those of Paine a hundred years ago; when good men and religious men, yet in the churches, publicly assail certain portions of the

Bible and deny the authenticity and inspiration of other parts; when a prominent pastor of the great Methodist church, Rev. Dr. Cadman, before an assembly of 400 clergymen including bishops of that body, can assert that "The inerrancy and infallibility of the Bible are no longer possible of belief among reasoning men," and be applauded for it—ordinary laymen may be pardoned if they question the verity of not a few Biblical statements.

If as Milton says:

"Creation feels through each minutest pore
The genial influence of the season"—

so similarly do leading minds in all the churches, respond to the progressive spirit of the age, to the demands of the Higher Criticism, to the spirit of truth, to the knowledge which Science reveals.

The term "infidel," which our friend uses so contemptuously, has long since lost its power to frighten intelligent men and women, into believing or claiming to believe, any story inconsistent and improbable—however contrary to every principle of natural reason and justice! When in the mouth of any half-informed narrow minded person, it is applied to those who refuse, at the dictation of every bigoted churchmen, to believe that the moon is made of green cheese—it becomes a badge of honor.

When in the sacred name of Religion, self-respecting men and women refuse to accept fancies for facts, or ecclesiastical assumption, childish conception and unreasoning speculation, for the demonstrations of exact and verified knowledge—the term stands for loyalty to truth.

But answering his enquiry, "What is Spiritualism?" we respond that it is demonstration today, under circumstances that can be easily established, of the truth of Angel Ministration, a doctrine clearly taught in the Bible and accepted by the church for centuries.

Indeed, the belief in immortality, in the nearness of the spirit world and in some form of conscious intercommunication between the two worlds or states of existence—are beliefs as old as man. Modern Spiritualism gives proof of these realities through its various phenomena. The manifestations occurring in the past, not being now subject to verification, have to be accepted, if at all, solely upon faith. Today, however, tens of thousands upon thousands of honest investigators, of every shade of religious belief, and many of no belief, are glad witnesses of the glorious fact of a present demonstrated immortality.

These include many of the most renowned and scientific men known to the world. Space alone forbids their enumeration here.

Recently, the Psychical Research Society of England and America composed of eminent clergymen, and scientists and independent investigators, have published some of the results of their work. Despite the prejudice of these men, such was the overwhelming evidence, presented in numberless instances, that original opponents like Prof. Hodgson and Prof. Hyslop, the latter of Columbia college, and others like unto these, have publicly acknowledged their conversion.

When the highest scientific author-

ity in England, and in the world for that matter, declares that the facts of Spiritualism are as clearly established as are the facts of any science—he who seeks to deny or decry these facts, only shows his own failure to enter into a comprehension of their stupendous significance.

Apart from the evidence furnished through spiritual phenomena, what solid and accepted proof have we of a continued life beyond the grave?

Washington, D. C.

SOME REMARKABLE PREDICTIONS OF COMING EVENTS.

Dr. Max Muehlenbruch, who predicted, in a public hall at Oakland, the blowing up of the Maine twelve days before it took place, and whose prophecies of other national events have been remarkably correct in their fulfillment, has given the following forecast for the years 1900 and 1901:

In justice to Dr. Muehlenbruch it should be said that these prophecies were made before the dispatch which announced the suicide of the Chinese emperor had been received, and while it was believed that the Oregon would be a total wreck.

The emperor of China will be assassinated before the close of 1900.

The dowager empress will die suddenly during 1901.

Li Hung Chang will fall a victim to the assassin during the next two years.

China will be divided, but America will do well not to take any part in it, as much war between foreign countries will be the outcome of the division.

On Dec. 13, 1899, Dr. Muehlenbruch foretold the complication of China with three other powers.

The Oregon will be saved. Her accident was due to the rock on which she struck not being on the chart. The tide was immense in its fall. She was traveling in apparent safety, when the tide turned with great force and swiftness and threw her on the rock. The cost of her actual repairs will be about \$27,000.

The war between Great Britain and the Boers will extend into 1901. Although England will be victorious, her loss financially as well as in the lives of her subjects, will be beyond comprehension at the present time. The number of the slain will be greater than in any war of modern times.

In the next two years King Humbert of Italy will three times narrowly escape assassination, and it looks at the present time as if the last attempt may be successful.

The sultan of Turkey will twice narrowly escape being murdered, and will suddenly die from natural causes.

During the next three years Germany will have many upheavals, due to atmospheric conditions. There will be much bloodshed and the emperor will die suddenly.

On March 13, 1898, Mr. Muehlenbruch foretold the assassination, during 1900, of a German high official. This was fulfilled by the killing, on June 18th, of Baron Von Ketteler, the German minister to China.

The sudden demise of the czar of Russia will be due to weakening of the brain.

During the next five years many of the crowned heads of Europe will pass away.

The young king of Spain will be short lived; he will fall a victim to pneumonia. The crown will revert to his sister. There will be much disturbance in Spain before these events come to pass, but peace will be restored and the country will remain a monarchy.

Hawaii will be as closely connected with California as New York now is.

1901 will see the time of steamship transit between foreign countries greatly decreased. There will be daily trips between San Francisco and Honolulu.

The western states, especially Kansas, Nebraska and South Dakota, will suffer during the next five years from drought, blizzards and electrical storms.

California is entering upon three prosperous years, which will be followed by two years of drought.

Between the first of September and the 31st of December, 1900, San Francisco will experience the heaviest earthquake ever known in its history; some buildings will fall and lives will be lost.

Within a year Chinatown will be removed from its present location. The Chinese will be displeased and many attempts at bribery will be made. It will cost the city a goodly sum of money.—San Francisco Chronicle, July 15, 1900.

"BECAUSE YOU LOVE ME."

Because you love me I have found
New joys that were not mine before,
New stars that lightened up my sky
With glories growing more and more.
Because you love me I can rise
To heights of fame and realms of power;
Because you love me I may learn
The highest use of every hour.
Because you love me I can choose
To look through your dear eyes and see
Beyond the beauty of the now
Far onward to eternity.
Because you love me I will wait
With perfect patience well possessed;
Because you love me all my life
Is circled with unquestioned rest;
Yes, even life and even death
Is all unquestioned and all blest.
—Pall Mall Magazine.

What is called the higher criticism is simply a revolution.

CAUGHT THE WORM

That Gnaws Under Cover.

"I have had quite an experience with the use of coffee. Without knowing why, I gradually became seriously constipated, with all the disagreeable effects of this most aggravating disease. I was also bilious and stomach badly out of order.

I had no idea of the cause and kept using coffee every morning.

"One day a friend to whom I spoke of my troubles, remarked that perhaps I would find the cause in the coffee cup and suggested the use of Postum Cereal Food Coffee. I was impressed with his remarks and made the change from coffee to Postum. The old troubles have nearly disappeared and I am one of the happiest mortals you ever saw. I have proved to my entire satisfaction that coffee was the unsuspected cause of the difficulty and while it nearly ruined my health for a time, I have practically recovered again by the discontinuance of coffee.

"I have known a number of persons who have been driven away from Postum because it came to the table weak and characterless. It simply was not made right, and it would be the same with any other kind of drink, tea, coffee, cocoa, etc. Postum, when made according to directions, is a delightful beverage.

"There are a large number of people in this surrounding country who are using Postum, and their number is increasing daily. It is sort of a stampede. Store after store is putting in a stock of Postum that never thought of such a thing before.

"I enclose a list of twenty or thirty names of those that I know of as users of Postum, among my immediate acquaintances. Do not use my name, please." J. M. G., Box 72, Jefferson, Wis.

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I HONOR ANY MAN OR WOMAN WHO IN THE CONSCIENTIOUS DISCHARGE OF THEIR DUTY DARES TO STAND ALONE. THE WORLD, WITH IGNORANT, INTOLERANT JUDGMENT, MAY CONDEMN, THE COUNTENANCES OF RELATIVES MAY BE AVERTED AND THE HEARTS OF FRIENDS GROW COLD, BUT THE SENSE OF DUTY DONE WILL BE SWEETER THAN THE APPLAUSE OF THE WORLD, THE COUNTENANCES OF RELATIVES OR THE HEARTS OF FRIENDS.—CHARLES SUMNER.

THE SPIRITUAL REVIEW.

We welcome another vigorous and well edited monthly magazine for Spiritualists under the title of "The Spiritual Review," by J. J. Morse, published at 26 Osnaburgh street, Euston Road, N. W. London, England. Brother Morse is an indefatigable worker and one of the most illuminated of men. With much experience and sound judgment which bespeaks for his new magazine all the success it deserves, the Light of Truth adds its hearty wishes.

The Spiritual Review will have to do with current news relative to the various and growing branches of the grand old tree of Spiritualism.

Consistency is the jewel worn by mediocrity. No man who thinks above the swamp line of his time can be consistent. If more than one idea possesses him (and such will be the fact if he thinks) the ideas will clash and they ought to clash. If by and through the warfare, the thinker is moved and polished, that is his gain. But the man who tries to be consistent with himself every time he raises the peak of his cap and dares to look about, is kept busy picking up straws the while his mind goes to seed.

The form of government under which society finds itself at any given time is the effect of antecedent and prevailing conditions, and not so much the choice of the people governed by it.

The man or woman who is good solely because of expected reward of some kind, is worse than the evil doer who makes no pretensions and lives out his natural propensities.

Honesty is the best policy—old saw. But it doesn't work.

ON CERTAIN RIGHTS.

Individual rights are equal. Society does not create them. On the contrary it is more often than otherwise the might of society that destroys them. It can not be demonstrated to an individual that he is bound to conform to the will of the majority. The majority can only coerce by means of the press, the prison, and the scaffold. But society must protect itself! Yes, and it often does so after the manner of the lion who pounces upon the gazelle. It is war. We need peace. Society preaches that it is constituted for the purpose of securing to the individual the exercise of what society admits to be the highest of all rights, the right to the greatest amount of happiness. But there is no happiness apart from duty well performed. Who, then, is happy?

What is duty? And how can men of peace perform their duty in a state of war? We say that duty is in fulfilling the one law of ethical conduct. *Salus populi est suprema lex.* The theory of happiness as involved in the rights of man in government, social and political, breeds egoists and produces in turn war. The Christs have ever been crucified in accordance with this theory of the rights of man. The duty of sacrifice and the principle of altruism are alike impossible where these barriers are continually being thrust in the way, hence the social right sooner or later clashes with the individual right and the tyranny is overthrown or palliated by revolution. And violence never establishes the right to individual happiness. Water thrown on a burning oil tank only feeds the flames. Education is the only and the greatest hope. Ignorance is the only sin. An awakened conscience is the prime need to the establishment of peace. The performance of duty, which is to unite men minus dependence upon each other for social amenities and the wants of life, will follow. Here is the social ethics and the social equity.

Whatever may be the speculations of sage or savant who ask night's unfathomed deep to ring back an answer; whatever may be the queries of restless souls upon the secret of intellect, its impenetrable conquests, its inscrutable origin; wherever wings the flight of man's anxious quest, e'en that the stars answer their years and tell their memories of creation's days, this we know—that love and sacrifice form the woof and warp of abiding happiness. Without these we are all rudderless barques upon an unknown trackless sea.

The hope of the world is the love of mankind. The moral idea is greater than armed force. No marvel yet revealed touches in sublimity the simple acts of life prompted by love; the acknowledgment of transgression, the conquering of self and the binding of others' wounds, there are qualities which make for our eternal welfare.

It is for the world of pride and stuffed sufficiency to bend the stiff neck and listen. Truth alone does not dim with the passing years. The bards, the martyrs, the saviors of all time have sung to the selfish and the arrogant the Golden Rule. None with sweeter grace and power than Lizzie Doten, who gives us this:

"O my mortal friends and brothers;
We are each and all another's,
And the soul that gives most freely
from its treasures hath the more;
Would you lose your life you find it,
And in giving love you bind it.
Like an amulet of safety to your
hearts for ever more."

Light of Truth Album, \$1.25, postpaid.

SOME ANALYSES.

Principles and men's conceptions of them differ widely. It does not follow that because a man is pious he is virtuous or just. Here we will say is a man of large intellectual endowment, good moral stamina, excessive vitality and energy, with very little reverence; and there is a man with great reverence, very little intellect, and no energy, while yonder is a man with high reverence, acute intellect, good judgment and lots of energy.

"John and Peter and Robert and Paul,
God in His wisdom created them all,"

and yet John was an honorable merchant, Peter a gambler, while Robert was a preacher and Paul was hanged.

* * *

The conceptions men have of their duties to God depend upon their make-up. The stuff is common enough but the structure is ever unique. Each has a separate identity. Each fulfills the part assigned, no more, no less. Inherent qualities are brought out by contact with change of environment. There is such a thing as a Utopia where all men shall live as nature, plus progress intended, but this does not involve a state of perfection. A state of human perfection is a frightful contemplation and as absurd as it is frightful. Our ideas of perfection correspond with our make-up, and that being so infinitely diverse, perfection in human kind is out of the question.

We may grow that way, to be sure, but who can overtake eternity? Who expects to encompass the Pleiades? Since the dawn of astronomical observation, which dates back to the building of the pyramids, the sun and its retinue of worlds has been describing a circle around its almighty center, Alcyone, one of the Pleiades, and during all that time the arc of that circle has not become appreciable from a straight line. What must be the circumference of a circle and the eternity required to complete it which in all these ages has only made a straight mark along the highway of infinitude! And yet there are myriads of men claiming all the while to be on intimate terms with the Geometrician who has figured out the calculus of the visible and invisible universe; who drew a circle and wheeled the solar system upon it!

* * *

It requires considerable backbone for this feeling of familiarity, but it is a part of the progress of the race. The religious ideas of the marvel workers of the past formed the heritage of the present time. They are not unnecessary in the evolution and in evolution of mankind. If a person really feels that the snake, figleaf and apple combination of Genesis ought to be true and the whale-Jonah contrivance a legitimate transaction, in the face of pathological and geological laws which prove them to be spurious, it is not the province of the better informed person to taunt him. We can not expect to gather grapes from thistles. Men believe these things because they are taught to believe them and because other people believe them. Their enlightenment is reached along the only lines that can make men at once ignoramuses and slaves, i. e., fear of the supernatural and the learning of things they can not understand—some-what of an anomaly, but, a parrot may be taught to repeat portions of the multiplication table, and a child may be taught to commit to memory portions of the Odyssey and the Iliad. Does the parrot or the child understand that which they have learned? No more does the man who has learned

about the immaculate conception understand what he has learned. It wasn't made to be understood. It was made to be believed.

* * *

Heredity, while explaining much, does not answer all of our problems. The babe is surrounded by innumerable influence which mold its course in life, and they are all post-natal. That millions believe fables which a higher enlightenment has lifted a few above the necessity for, should act as a spur to goad the few on to higher, broader fields. We must be charitable with these people, although they accuse us of an apostasy which removes the foundation of every moral and spiritual law. Man partakes of the qualities of all forms of life below him. The same instinct which prompts a young robin to shut its eyes, open its mouth and take anything the mother bird drops into it, prompts the fishwoman at the altar to close her eyes, open her mouth in adoration and swallow anything the mother church may drop in. In no other way can we account for those prolific diseases which can be called by no better names than intellectual mumps and measles.

* * *

For thousands of years the wisest men on earth thought that the Ptolemaic or geocentric system of astronomy was in accord with divine law, and they slaughtered with a holy zest every man who dared to assail it. Galileo, however, thought he would assert the rotundity of the earth and its diurnal revolution, whereupon the wise men made him lie a bit in order to save his life. Galileo in his retraction exhibited greater wisdom than if he had stuck to his discovery. It didn't make any difference with earth's revolution any way, and no credit would have redounded to him had he become a martyr. It is no honor for a philosopher to give up his life to the minions of superstition and ignorance.

The oligarchy on the Tiber river knows now that Galileo was right, but it is liable every once in a while to spit out anathemas upon persons and things not to its liking. The superstitions of man today are largely psychological entailments handed down from past generations, just like certain rudimentary appendages found in our physical structures for which no use can be assigned. Superstition is to the mind what appendicitis is to the bowels. Nobody knows what function the little sac called the vermiform appendix performs, but we do know that it is a great plaything for the surgeons, and if anything gets into it, passing the digestive process, the surgeon does the rest and a new angel is born. So it is with superstition, the twin brother of ignorance and miracle. It is intellectual death.

Still we must put up with all this. The world is moving on and upward. Men are taking a little wider view of each other and of things. Environment is slowly changing for the better and with that grows a larger intellectual and spiritual perception. Above all the spirit is becoming freed, and this is the one great work of the future.

Appreciation often comes too late. Like our failure to see the "tide in the affairs of men which, taken at its flood, leads on to fortune," we fail to sense the need and comfort to our lives of those who through familiarity we are prone to neglect, until they are taken away from us.

Orthography is oft times responsible for the only difference between a boom and boomerang.

LETTERS TO THE EDITOR.

Under the above heading will be given weekly hereafter short, crisp letters from readers on topics treated in the editorial columns of the Light of Truth. This is one to afford our readers an opportunity to discuss the subjects in a suggestive manner.

Permit me a few words in your column devoted to discussion. In an editorial in Light of Truth of July 14th, entitled, "A Few Plain Words," you say: "How many of the younger converts to this heaven-born and earth-neglected gospel (Spiritualism) ever heard of Andrew Jackson Davis." I am a recent convert to Spiritualistic truth and I would like to add my voice to yours in the hope of inducing all earnest seekers after truth to read that most perfect philosophy as given in the inspired writings of Andrew Jackson Davis. It seems strange that any Spiritualist can be found who has not read or does not possess at least one volume of that truly inspired writer.

But I have yet to learn that the name of A. J. Davis is revered or even known except among the veteran Spiritualists who were his contemporaries. I am gratefully indebted to Prof. J. S. Loveland and Col. Blood for a knowledge of the man and his wonderful work for mankind, "The Harmonial Philosophy," was given to the world more than half a century ago and humanity has but just begun to rise to the level of that thought. It embodies all the fundamental truths of all the various cults and sects and healing mediums of "faith cure," "mind cure," etc. It contains the essence of Christianity as Jesus taught it, not as the Christian church has interpreted him; and the solution of all the moral, ethical, social and political problems that vex mankind today. For a young person in the formative period of life to read those works is a liberal education. Every true Spiritualist and social reformer should take "Nature's Divine Revelation" for his bible and "The Great Harmonia" for his guide. I know of no more inspiring words than can be found in those writings. And a knowledge of those truths so reasonably set forth should so inspire all the younger workers in the Spiritualistic movement that it need not be lost or re-constructed under a new name. There would no longer be "a worm at the root" to discover."

IDA M. STEWART.

Santa Barbara, Cal.

GOVERNMENTS.

Under a democracy the interests of wealth cannot be considered. It would be against the nature of the thing itself. The interests of wealth can be considered only under a plutocracy, where the pursuit and rule of the dollar everywhere outweigh the interests of man. Democracy is the vestibule to the altruistic state in which all the people have to be considered in measures that pertain to the welfare of all the people, and in which charity is fraternal justice. No form of government yet known embodies these principles. Governments like everything else belong to the slow process of evolution and involution. Man in a savage state was in the first glimmerings of government—anarchy. Then came monarchy in its various forms—the rule of one. Then oligarchy—the rule of a few. Then plutocracy—the rule of money. The next will be democracy—the rule of the people, which involves altruism, the consciousness of the high destiny of humanity. Beyond altruism lies autarchy—the rule of the individual, the center-staleness of life, wherein every man is the law unto himself—

"Who does himself with sovereign power command."

Hence harmony, angelhood and the kingdom of heaven on earth.

Be noble! and the nobleness that lies in other men, sleeping, but never dead, Will rise in majesty to meet thine own;
Then wilt thou see it gleam in many eyes,
Then will pure light around thy path be shed,
And thou wilt nevermore be sad and lone.

—Lowell.

THE CASE OF THE MORAL PERVERT.

We commend the neat turn given to a bit of sophistry by the Columbus Dispatch of July 25, and printed below. The Tribune man ought to know better. The remedy set forth to prevent moral and physical perversion would act, if put into operation, like attempting to stop a leak in a barrel by closing the spigot and opening the bung-hole. The Dispatch strikes the evil where it originates, viz, in our loose, misfit marriage laws. When degenerates and perverts are forbidden to procreate their kind prisons and gallows trees will become proportionately eyesores of the past. The difference between personal liberty and social license is to be found in the moral degenerate. In the first place, no man or woman of sound body and mind would join in wedlock if they felt that perverts would result from the union, because it would be in defiance of liberty and the rights of others. If persons of unsound body and mind will not see this and persist in bringing forth the spawn of their mental and physical maladies they should be suppressed. The love which leads to the production of offspring is subject to cultivation. It can be directed aright and it can be killed. It ought to be killed when tainted by bodily and mental disease and if the parties interested will not kill it the law should at least prevent its going to seed in misbegotten children.

But here is the editorial:

The New York Tribune has again raised the old question as to whether it would not be better for the human race if the state should go to work and get rid of the mis-born and the moral and physical perverts in their infancy instead of permitting them to grow up and add to the crime and the care of society. "A boy was hanged," says the Tribune, "in Connecticut on Friday last for an atrocious murder committed when he was 16 years of age. He was a worthless boy, is perhaps better dead than alive, and there is no reason to indulge in any pity for him. But his execution suggests an important question of criminology. Should the state undertake the extermination of mis-born human pests? And, if so, why wait till they have done their evil work? There are those who think the scientific development of the race calls for the extinction of the idiotic, the insane, the morally and physically deformed who are predestined to be useless to themselves and a burden to the world. If that theory is to prevail, then the killing of this misbegotten youth was in order, but too late." If the state is "going back" to settle questions of this sort, why stop at infancy? Why not go back still further and take vigorous measures to prevent the bringing of perverts into the world at all? Would that policy not be more humane as well as more scientific and effective?

There is no ethical element in the theology of Christendom. The base being unthinkable admits of no ethics. Suppose a professor of geology were to write a book and preface it with an announcement that its pages told the story of his investigation into the rock-ribbed history of the earth solely for the purpose of dove-tailing the facts into the fable of a miraculous creation six thousand years ago! Suppose a professor of anthropology were to write a book for the purpose of making the facts of anatomy, physiology and procreation fit into the theory of a miraculous conception two thousand years ago! Upon as great a want of ethics, to say nothing of reason, has the system of theology known to Christendom been reared.

We see by the published program of the Lake Pleasant camp meeting that in addition to one or two outside orators of somewhat extended fame, there will be a few Spiritualist speakers.

Have you seen our Premiums?

THE PITH OF EDITORIAL WRITINGS THIS WEEK.

A religion which needs no foreign missionaries is a very comfortable kind of a religion to have just at this juncture of the world's unfoldment. Spiritualism is that kind of a religion.—Religio-Philosophical Journal.

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And what has worked this change? Precisely the great truth to which Spiritualists have all along borne witness. Time out of mind we have testified that the Bible is a book of pure, unmitigated Spiritualism. We explained its "miracles" with the help of known facts in modern experience. We dared to say that Jesus Christ was a transcendent medium, and that the laws which produced him and gave him such power are not exhausted but are only ignored; and we called upon all believers in the truth of the Bible, and upon all reasonable Christians, to take from our hands the keys of locked doors behind and of waiting doors before; and now here is "The Churchwoman" blessing us altogether.—Light, London.

If thoughts are things, if every act and wish be eternal in duration, then mortals have something to face when they come into the presence of their soul selves. Every sensual thought will be found hanging to the branches of the life tree, like a slimy serpent, seeking some living object about which to entwine itself. Every act of deceit practiced for a base or ignoble purpose will be a veritable apple of Sodom to the one who wrought it out while in the body. Every base wish to mislead, to defraud, to injure in any way, will be found to be a bunch of blighted, poisonous fruit whose eating will prove as bitter as the waters of Marah. If Spiritualism be true (and who can gainsay it?) then there is no escape for any human being from the consequences of his own acts, words and deeds. If not made to feel their import in the body, he is forced to do so in the world of souls, where he must pay the penalty to the utmost farthing. The optimist may say this is merely the law of compensation, worked out in the destiny of the individual; therefore, he still has nothing to do, for retribution will come in time.

But would it not be better to have all falsehood, deceit of all kinds removed while in the earth world? Would not those who were taught to overcome their evil tendencies on earth, be farther along progression's way on the other side? Would it not be better to begin to improve the conditions of human life here and now? True Spiritualism asserts that it would be, and declares that it is every man's duty to aid his fellow men. Its new golden rule is this: DO ALL FOR OTHERS. When this rule is lived up to, selfishness, distrust, deceit and jealousy will disappear forever. The homes in mortal life will become fit places for angels to visit, for their inmates will have become angelic in character and worthy to associate with those who have gone into the world of souls. Those who come from the other life will iterate and reiterate the fact that every mortal must sooner or later stand face to face with himself and meet the consequences of his misdeeds. There is absolutely no forgiveness for sins; the wound may heal but the scar remains until, from the tears of the soul, there is distilled a crystal fluid whose application, by the hand of repentance, will make the scar only a tender memory to every soul.—Banner of Light.

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A clean tongue and a healthy stomach seldom part company.

Light of Truth Album, \$1.25, postpaid.

LETTERS TO THE EDITOR.

Under the above heading will be given weekly hereafter short, crisp letters from readers on topics treated in the editorial columns of the Light of Truth. This is done to afford our readers an opportunity to discuss the subjects in a suggestive manner.

Permit me a few words in your column devoted to discussion. In an editorial in Light of Truth of July 14th, entitled, "A Few Plain Words," you say: "How many of the younger converts to this heaven-born and earth-neglected gospel (Spiritualism) ever heard of Andrew Jackson Davis?" I am a recent convert to Spiritualistic truth and I would like to add my voice to yours in the hope of inducing all earnest seekers after truth to read that most perfect philosophy as given in the inspired writings of Andrew Jackson Davis.

It seems strange that any Spiritualist can be found who has not read or does not possess at least one volume of that truly inspired writer.

But I have yet to learn that the name of A. J. Davis is revered or even known except among the veteran Spiritualists who were his contemporaries. I am gratefully indebted to Prof. J. S. Loveland and Col. Blood for a knowledge of the man and his wonderful work for mankind. "The Harmonial Philosophy," was given to the world more than half a century ago and humanity has but just begun to rise to the level of that thought. It embodies all the fundamental truths of all the various cults and sects and healing mediums of "faith cure," "mind cure," etc. It contains the essence of Christianity as Jesus taught it, not as the Christian church has interpreted him; and the solution of all the moral, ethical, social and political problems that vex mankind today. For a young person in the formative period of life to read those works is a liberal education. Every true Spiritualist and social reformer should take "Nature's Divine Revelation" for his bible and "The Great Harmonia" for his guide. I know of no more inspiring words than can be found in those writings. And a knowledge of those truths so reasonably set forth should so inspire all the younger workers in the Spiritualistic movement that it need not be lost or re-constructed under a new name. There would no longer be "a worm at the root" to discover.

IDA M. STEWART.

Santa Barbara, Cal.

GOVERNMENTS.

Under a democracy the interests of wealth cannot be considered. It would be against the nature of the thing itself. The interests of wealth can be considered only under a plutocracy, where the pursuit and rule of the dollar everywhere outweigh the interests of man. Democracy is the vestibule to the altruistic state in which all the people have to be considered in measures that pertain to the welfare of all the people, and in which charity is fraternal justice. No form of government yet known embodies these principles. Governments like everything else belong to the slow process of evolution and involution. Man in a savage state was in the first glimmerings of government—anarchy. Then came monarchy in its various forms—the rule of one. Then oligarchy—the rule of a few. Then plutocracy—the rule of money. The next will be democracy—the rule of the people, which involves altruism, the consciousness of the high destiny of humanity. Beyond altruism lies autarchy—the rule of the individual, the center-staleness of life, wherein every man is the law unto himself—

"Who does himself with sovereign power command."

Hence harmony, angelhood and the kingdom of heaven on earth.

Be noble! and the nobleness that lies in other men, sleeping, but never dead, Will rise in majesty to meet thine own;

Then wilt thou see it gleam in many eyes,

Then will pure light around thy path be shed,

And thou wilt nevermore be sad and lone.

—Lowell.

THE CASE OF THE MORAL PERVERT.

We commend the neat turn given to a bit of sophistry by the Columbus Dispatch of July 25, and printed below. The Tribune man ought to know better. The remedy set forth to prevent moral and physical perversion would act, if put into operation, like attempting to stop a leak in a barrel by closing the spigot and opening the bung-hole. The Dispatch strikes the evil where it originates, viz, in our loose, misfit marriage laws. When degenerates and perverts are forbidden to procreate their kind prisons and gallows trees will become proportionately eyecores of the past. The difference between personal liberty and social license is to be found in the moral degenerate. In the first place, no man or woman of sound body and mind would join in wedlock if they felt that perverts would result from the union, because it would be in defiance of liberty and the rights of others. If persons of unsound body and mind will not see this and persist in bringing forth the spawn of their mental and physical maladies they should be suppressed. The love which leads to the production of offspring is subject to cultivation. It can be directed aright and it can be killed. It ought to be killed when tainted by bodily and mental disease and if the parties interested will not kill it the law should at least prevent its going to seed in misbegotten children.

But here is the editorial:

The New York Tribune has again raised the old question as to whether it would not be better for the human race if the state should go to work and get rid of the mis-born and the moral and physical perverts in their infancy instead of permitting them to grow up and add to the crime and the care of society. "A boy was hanged," says the Tribune, "in Connecticut on Friday last for an atrocious murder committed when he was 16 years of age. He was a worthless boy, is perhaps better dead than alive, and there is no reason to indulge in any pity for him. But his execution suggests an important question of criminology. Should the state undertake the extermination of mis-born human pests? And, if so, why wait till they have done their evil work? There are those who think the scientific development of the race calls for the extinction of the idiotic, the insane, the morally and physically deformed who are predestined to be useless to themselves and a burden to the world. If that theory is to prevail, then the killing of this misbegotten youth was in order, but too late." If the state is "going back" to settle questions of this sort, why stop at infancy. Why not go back still further and take vigorous measures to prevent the bringing of perverts into the world at all? Would that policy not be more humane as well as more scientific and effective?

There is no ethical element in the theology of Christendom. The base being unthinkable admits of no ethics. Suppose a professor of geology were to write a book and preface it with an announcement that its pages told the story of his investigation into the rock-ribbed history of the earth solely for the purpose of dove-tailing the facts into the fable of a miraculous creation six thousand years ago! Suppose a professor of anthropology were to write a book for the purpose of making the facts of anatomy, physiology and procreation fit into the theory of a miraculous conception two thousand years ago! Upon as great a want of ethics, to say nothing of reason, has the system of theology known to Christendom been reared.

We see by the published program of the Lake Pleasant camp meeting that in addition to one or two outside orators of somewhat extended fame, there will be a few Spiritualist speakers.

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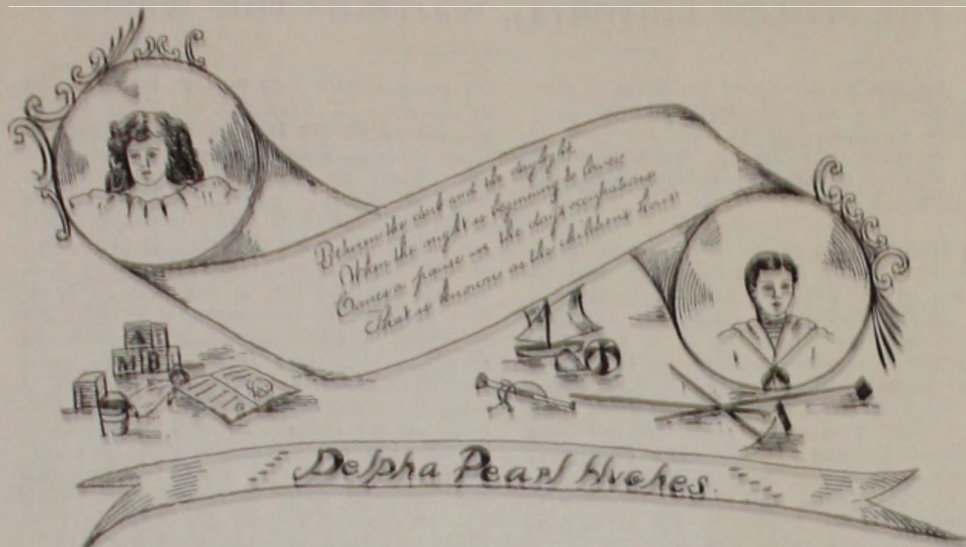
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Address all Communications for this Department to its
Editress, "Aunt Rose," Box 65, Rollin, Mich.

ANGEL EYES GWINE SEE.

Be mighty kareful whut yo' does, honey,
Kase angel eyes gwine see,
Doan go and fluk dey's swalled up
In heaben's ammensity.
Shure, yo' kalut see beyond de veil,
An' all's blue like, an' dim,
Yit dar dey is, God's partarole,
An' dey all reports to Him.

Be mighty k'ahful whar yo' goes, honey,
Always dey walks longside,
An' eb'ry stumblin' step dey knows,
An' how yo' soul's done tried.
Their nebber seen to cross de gulf,
Nor haunt de Pickayune,
Yit all unseen, dey fallahs on
Like shadders 'hine de moon.

Be mighty k'ahful whut yo' speaks, honey,
Let no word git erway
Erross de portal ob yo' lips
De chile ob God kalut say.
No lyin' word, no word perfane
'T yo' wisht yo'd nebber sayed,
Kaze angels gadders 'em all up
An' draps 'em on yo' head.

Be might k'ahful whut yo' hears, honey,
Doan listen ter de words
'At calls yo' in de daw'k birds,
Like dem ole brack-wing birds;
Dey's gwine pick all yo' soul's white bones
Long fo' de sun is riz.
Yo' haunt bleeg leah no terrible fings
Ef yo' doan go whar dey is.

Be mighty k'ahful whut yo' fluks, honey;
Some folks scents all de day,
And blooms like roses, mo' and mo',
De mo' yo' gibs away;
Oh, honey! keep yo' soul in white,
And be ob heaben er part,
Den angels gwine come set and sup
At de herthstone of yo' heart.

—Selected.

MICHIGAN'S STATE PRISON.

While spending a few days at Jackson not long since, I accompanied some friends through our penitentiary, located there, and thought perhaps a brief description of it might prove interesting as well as instructive to our youthful readers. The building and grounds cover an area of 14 acres, and now harbor 800 of these morally deformed brothers of ours.

The prison proper extends across the front, while back from it on either side are immense guarded walls that encompass the three remaining sides. Inside of this wall are the long line of shops and factories embracing wagon and machine shops, shirt and box factories and manufactories of farm tools, such as forks, rakes, etc., besides the mammoth laundry which not only laundries the work from their own factory, but also from the shirt factories in the city.

There are also separate buildings in the open space including the marble works where skilled artisans are carving and polishing granite and marble with the aid of the most improved machinery; the power house, conservatory, and bath house. In the latter the prisoners are given a shower bath once each week, the building accommodates 50 at one time.

The dining room and kitchen are,

of course, on an immense scale, the meat and vegetables being cooked in great covered iron kettles from three to four feet in diameter, and the bread baked in a brick oven built in the side of the building. About twenty newly-baked loaves of very nice looking bread were lying on a table, and a young friend who was with us innocently asked the conductor if they would eat all of them for supper. Of course this greatly amused him, as he replied that it only required 200 such loaves for a meal or 600 pr day.

The only relic we found in the institution representing the old idea of punishment rather than reformation, revenge rather than security, was to be seen in the narrow dark cells in the older portion of the building, a part that advancing thought can not easily change or remodel; wherein the convicts are required to abide twelve hours out of each twenty-four and all day Sundays, save when taken out for meals or chapel services.

Thesestone-walled cells are scarcely more than three feet by seven (the bunk when let down quite filling its width) and receiving no light or air save that coming through the grated door. But we were very glad to note the promising sign of the officials regarding them with disfavor and that they showed us the two hundred in the new wing with much more pride. These latter are large enough to accommodate a good-sized cot a small table and rocking-chair where with sufficient light they may read the books and papers provided by their friends.

Putting our thoughts into words we remarked to the conductor that doubtless these larger cells were given the better class of criminals, but he replied that no such distinction was made—that these were allotted to those having the hardest work to do, that is, those working over the terrible fires required in forging steel. There were evidences of some refinement and love of the beautiful even in the darkest abodes as bright pictures and mottoes upon the walls most pathetically signified.

Yea, "In even savage bosoms
There are longings, yearnings, strivings,

For the good they comprehend not."

Cages of songbirds swayed to and fro in the halls, their occupants straining their little throats to lend cheer to the gloomy corridor—fit companions for their captive brothers.

The prisoners are each given a task at their appointed work to accomplish in the 10-hour day, but must remain in the shop or factory until "quitting time," even though this is finished much earlier. Each keeper has ten men to watch and guard, but these gangs are so arranged that only one or two dangerous characters are in each, and many of the men help their keeper to control these. No prisoner is ever al-

lowed to speak to another. If he wishes to communicate it must be through his keeper.

The stripes, save for punishment, have been abolished, and we saw but three wearing them—these had committed grave misdemeanors while there.

Night schools are conducted three evenings each week to as many different classes. The convicts are allowed to work after work-hours for themselves if they so desire, and a long counter filled with watch charms, lockets, scarfpins, paper weights, hair chains, tidies and small articles too numerous to mention were on sale for them.

The money thus procured is given them at the expiration of their sentence to help them get started in life's battle again.

How terrible is the thought that so many human beings can not be trusted with the most precious boon of life—freedom! And as one looks into their sad, some almost despairing faces and realizes that every effect is the result of a cause however remote, they can but feel a great compassion and longing to help them and all God's discordant and suffering children up to a higher plane of thought and action and above all to go forth and arouse the multitudes to a realization of the infinite responsibilities of parentage—that millions of helpless souls diseased in body and mind will cease to be born and reared only to generate thought centers like unto themselves in our prisons, jails, almshouses and insane asylums.

But while Michigan still has many unjust laws and is only learning her first lessons in true charity, yet we are proud that her people do not believe in the old Mosaic law of "an eye for an eye, and a tooth for a tooth," and therefore do not legalize murder under the name of capital punishment, but is making rapid strides towards converting her penitentiary into a school that can not but tend to fit its pupils for a better life here and hereafter.

"And up from the pits where these shiver,

And up from the heights where these shine,

Twin voices and shadows swim starward,

And the essence of life is divine."

AUNT ROSE.

THE GREATEST BOY OF ALL.

The boy who leads his class at school,
A glorious child is he;
We wonder at the boy who plays
The violin at three!
The little one in kilts who knows
His Homer through and through,
Or quotes from Willie Shakespeare gains
Our admiration, too.

But greater far than is the boy
Who leads his class, or he
That all the world has heard of as
An infant prodigy,
Is one whose lot is lowly but
Whose destiny is high—
The office boy who works on white
The band is marching by. —Selected.

Rising City, Neb., July 5, 1900.

Dear Aunt Rose: I like to read the letters in the Children's Hour and I thought some of the cousins would like to read my letter.

I am 9 years old, and am in the fourth grade at school.

I have two brothers and two sisters. One of my sisters is in spirit life. She would be 23 in September.

I took the Lyceum for awhile, but it has stopped coming. I did not like it as well as the Children's Hour.

My mamma takes the Light of Truth and she likes it very much.

I live on a farm and we raise lots of little pigs and chickens. I never had any guineas before this year. We have twenty-six, and they run after me when I call them.

We went to Surprise the Fourth. I had a nice time only the dust blew so bad.

I would like very much to have some of the cousins write to me.

Our house is on a hill and we have lots of buildings. We are building a new house. It is nearly plastered.

If I see my letter in the paper I will write again. From your little niece,
LENA M. FREDMAN.

Of course we wanted to read a letter from your pen, Lena. Very glad you came, and also to know our page is a favorite with you.

How we should enjoy visiting you and your cute pets! You must come again and tell us more about that new house and those brothers and sisters.

Your letter was written very nicely, but Aunt Rose would appreciate it much if her little friends would remember to only write upon one side of the paper.

IN THE ORCHARD.

O robin in the cherry tree,
I hear you caroling your glee.
The platform where you lightly tread
Is lighted up with cherries red,
And there you sing among the boughs,
Like Patti at th opera house.

Who is the hero in your play
To whom you sing in such a way?
And why are you so gaily dressed,
With scarlet ribbons on your breast?
And is your lover good and true
And does he always sing to you?

Your orchestra are winds that blow
Their blossom notes to me below,
And all the trembling leaves are throngs
Of people clapping for your songs.
I wonder if you like it when
I clap for you to sing again?

—E. C. Siedman.

JOHNNY CAKE AND CONNY CAKE.

By Maude E. S. Hymers.

Oh, children dear, I've a tale to tell,
A tale you will smile to hear;
Of two little boys whom I knew full well,
A cake and a foolish tear.
For Johnny and Conny were twins you know,
Each fond as a boy could be,
Of everything dainty to eat, and oh
So fond of a cake for tea!

One time on the table to their delight
Came a cake that was yellow as gold;
"Have more of the Johnny cake, dears, to-
night,"

Said mamma, "ere it grows cold."
Now what do you think did that Conny boy do

But pucker his face in a frown,
And whisper and cry and make such an ado
From the table he had to get down.

"Don't want your old Johnny cake," sob-
bing he said,
And dung himself out of the room;
But when mamma tucked him up sang in
his bed

He sobbed it all out in the gloom.
"You like Johnny best, and I know it—
you do."

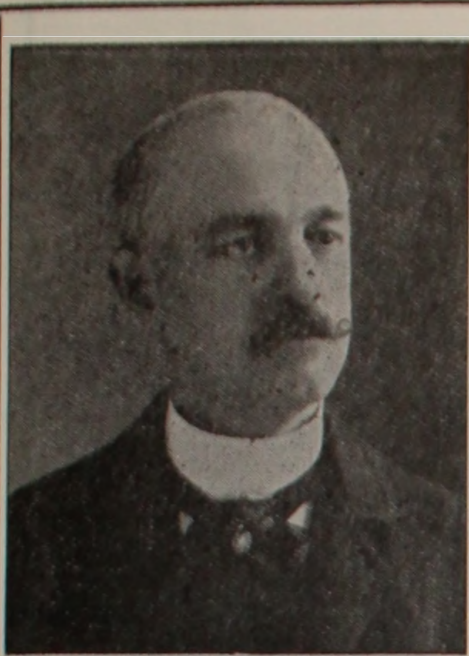
And he hid his wet eyes in a pet;
"You're making him Johnny cakes always
and you
Haven't made me a Conny cake yet!"

ERRATA.—In issue of July 21 the author of "Summer Rain" should have read "Red Rob" instead of "Red Rot." In the last paragraph of Aunt Rose's answer to Edie Worth, "To be sure we should have liked to have sampled the biscuits first" should have read "To be sure we should have liked to have sampled the luscious fruit."

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NO FAMINE IN INDIA.

(J. A. Wayland, in Appeal to Reason.)

We are told that there is a famine in India and that millions of people are starving. It is too true that they are starving, but it is not true that it is because of a shortage of crops. I have before me the official statistics of the wheat crop of India ever since British rule commenced. Last year the crop was the largest but one for many years. Last year over 35 million bushels were exported and this year so far over 16 million bushels have been sent out of the country! And the people are starving! What wonder if the owners of the crops (not the men who produce it) send out the products and leave the people without anything to eat? And then appeal to the world to send food to keep the wage-slaves that have produced an abundance!! That is what private ownership is doing to the people of India. That is what it will do to the people of this country some time. That is what it did to the people of Ireland during the so-called famine years. They raised enough to keep all the people in comfort, but the landlords took it for rent and left the people to die of starvation, just as they are doing in India. But landlords are necessary! Rent is proper! Profit sacred! Of what avail would it be if the people of India raised ten times as much? Could not the master class export it and squander the money in ostentation? And is landlordism worse in India than in this country? Are we not now exporting bread and other wealth that are needed at home? Under the system it is possible to ship out all the wheat and leave the masses without bread. If the wages of the people are not enough they can not pay the prices demanded. That is all the matter with India. If the people had the money they could buy bread. What have the people of India to show for all the billions of wealth their labor has produced and which has been exported? Nothing but their aches, pains and starvation. A writer has stated that famines are profitable to the British capitalists who rule the country. When food is plentiful the English have to pay nine cents a day for laborers to build railroads and when it is scarce they pay only two cents! And they want to "make money" just as much as you do, readers, and likely you would take the same advantage of your fellows. If the land and machinery in India were in public hands, were controlled by the people, they would be living in luxury, but whenever man gains dominion over man and can keep him in ignorance you will always find conditions appearing as you see it in India today. India has produced enough food to keep all her people in plenty. The private ownership of property gives it into the possession of a few and that is all the trouble. It will do no good to feed such ignorant slaves who prefer to starve to death rather than strike a blow for their rights.

IMPRUDENT MARRIAGES.

This little book by Robert Blatchford, author of "Merrie England," is an answer to the common argument that if all laborers would be industrious and economical and avoid imprudent marriages, everyone would be prosperous and happy. There is not much left of this argument when Mr. Blatchford gets through with it. His conclusion is that if the state of things in England today is such that a man willing to work must be denied the joy of honorable love, marriage and children, then the state of things in England they will not do. The booklet makes interesting reading in America as well, and it costs only five cents. Light of Truth Pub. Co.

You haven't read Pendragon Posers, eh? Price ten cents.

RAILROAD RATES

To the M. V. S. A. Campmeeting.

The camp meeting at Mt. Pleasant Park, Clinton, Ia., opens July 29 and closes August 28. The Western Passenger association has granted a rate of a fare and one-third over their lines, on the certificate plan. This covers all points in Minnesota, Iowa, Missouri, Illinois, Wisconsin and the Northern Peninsula of Michigan, and is practically the same rate secured last year. Tickets may be bought on July 26, 27 and 28, and thereafter on each Tuesday and Friday during the meeting, and will be honored for return not later than August 29. BE SURE TO TAKE A CERTIFICATE FROM THE AGENT WHEN YOU BUY YOUR TICKET, and deposit it with the secretary as soon as you reach the park.

One fare for the round trip has been granted by the Diamond Jo line of steamers on the Mississippi from all points between St. Paul and St. Louis.

An excellent array of talent has been secured for the platform. W. J. Hull, Rev. B. F. Austin, Julia S. Mitchell, Marian Carpenter and Carrie E. S. Twing have been engaged to speak. Our president, Professor W. F. Peck, will also deliver a course of lectures on "The Reign of Law," the success of which is already assured.

Platform tests will be given by Mrs. Mitchell, Mrs. Carpenter, Dr. J. M. Temple, Edgar Emerson and others. Mediumship in its various phases will be well represented.

A quartet, led by Professor Paul Zumbach, will furnish vocal music. Professor Adolph Wiese, with a band of 20 pieces, will discourse instrumental music. The entertainment throughout will be most excellent and a hearty invitation is extended to everyone. For programs and general information, address Stella A. Fisk, Secretary, 18 North 11th street, Keokuk, Ia.

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VOLUME TWO

Contains 15 new and beautiful songs, suited to the home circle, seances, local meetings, mass meetings, conventions, anniversaries and jubilees. They comprise an excellent variety of poems set to easy harmony and ought to sell readily. These books are 15 cents each; the two for 25 cents. For sale at this office.

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By an Oriental Spirit.

Presentation scene given through clairvoyant poems of the occult world—the Buddha Star; the Coming of Buddha; the Coming of Brahma; the Coming of Osiris; the Light Eternal.

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Albany, N. Y., May 5.—There are now more than 1,000 agents selling the Wonder Spray Pump to farmers, gardeners, florists, fruit growers, etc. The best insect exterminator made. Sells on sight, and as the Company allows liberal commission, agents are making \$2, \$3, \$5 and even \$10 a day selling them. One agent has already sold over 1,000 pumps in one county and the season has hardly begun. Retail price is only \$1, placing the pump within the reach of everybody who has a garden or greenhouse. To introduce them the Company will send 2 pumps for \$1 (half price) to agents who refer to this paper. Money returned if not satisfactory. Write to O. H. Morrison, Sec., Box 157, Albany, N. Y., for full information.

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CORRESPONDENCE

THE FIELD AT A GLANCE.

Mrs. S. Augusta Armstrong is at the Freeville, N. Y., camp.

Mrs. Austin of Grand Rapids, Mich., has charge of the Children's Lyceum at Lily Dale.

Prof. J. Madison Allen is at Mineral Wells, Texas, a famous watering place and health resort.

The twenty-second annual camp-meeting of the First society of State Spiritualists and Liberalists of Kansas, will be held at Delphos Aug 10-27.

The Marion Skidmore Library at Lily Dale under the care and direction of Mrs. M. A. Cowan, is a rare retreat and a valuable adjunct to the camp's work.

The opening of the Spiritualist International Congress is definitely fixed for September 15th. It will last for twelve days and will be held in the rooms of the Societe Nationale d'Agriculture, 8, rue d'Athenes, pres la Gare St. Lazare, Paris.

Owing to the disbandment of the Columbus camp, I have the two last weeks in August and September open for engagements. For lectures and platform tests. Please address all mail to me in care of the Briggs Park Camp, Soldiers' Home, Mich.—Frank T. Ripley.

Mattie E. Hull is engaged for the entire season of the camp meeting at Ashley, Ohio. In addition to her lectures, she will take charge of the Lyceum; she will, if desired, hold classes for Psychic Study, also give instructions and drill in Physical Culture. She will resume the Lyceum work in the Spiritual Temple, Buffalo, N. Y., the first Sunday in October. She is at liberty to make appointments during September, either for lectures or lyceum work. Address during August, Ashley, Ohio. Permanent address, 72 York St., Buffalo, N. Y.

The Columbus Camp Spiritual Association, located at Worthington Park, wishes to state to the public that there is a change in the management, that it is now running under entire new management, only retaining A. W. Dennis as president. There is every prospect here for a progressive camp, and under the right management we feel sure of success in this beautiful park. Will all of the talent that has been employed from August 5th, kindly write to me stating the terms they were to come. Address all communications to A. W. Dennis, Worthington, Franklin Co., Worthington Park Box.

The fourth session of the Spiritualist Training School conducted on the grounds at Lily Dale, N. Y., closed the 13th ult., after a successful term of eight weeks. At the annual business meeting, officers for the ensuing year were elected as follows: President, Moses Hull; vice president, Mrs. Sarah Comstock Ellis; secretary, Mattie E. Hull; treasurer, Andrew J. Weaver; trustees elected as follows: E. W. Sprague for three years, Carrie E. S. Twing two years, Mrs. Elizabeth Alken one year. It was decided that the fifth term of the school should open about the 10th of May, 1901 and continue eight weeks. Particulars will be published later.

Island Lake, Mich.—Our camp opened on the 21st and is making good sources. He adds, however, that Li progress. Rev. Dr. R. F. Austin of Toronto, Canada, delivered two very able addresses on Sunday, the 22nd. He cuts old orthodoxy and moldy

creeds as with a two edged sword, and builds us a new religion of works and good deeds, reforms in social and political matters and a broader humanitarian work. Madam Julium de Leamont will make her debut here on the 11th of Aug., in her poem "One of the Blessed," an inspirational poem on the life and times of Joan of Arc. Dr. J. M. Peebles, Lyman C. Howe, Rev. St. Omer Briggs, Carrie E. Twing are among the talent engaged. Everything points to a successful meeting.

Barlow, Ore.—There was a successful and delightful camp-meeting held at the old Spiritualist camp ground at New Era, Ore. George Lazelle of New Era was elected president for the ensuing year, and A. Lewelling of Oregon City, corresponding secretary, and its success was due to the efficient management of Mrs. Kate Obrock, of Portland, acting as president. There was lovely weather, a fine grove, enthusiastic crowds and grand lectures by Mrs. Georgia Cooey, and Professor W. C. Bowman. There was a wonderful awakening of the people that night, very properly be called a revival, and many new names were added to the rolls of the camp association. The newly elected officers are wide awake and full of enthusiasm, and an effort will be made next year to eclipse all previous meetings.—R. R. Bratton.

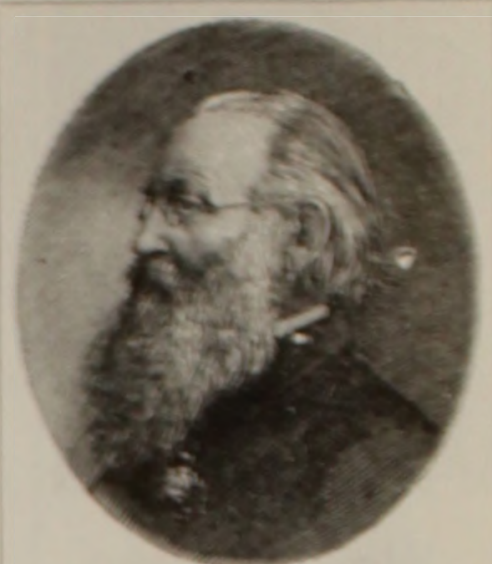
Winfield, Kan.—The Arkansas Valley Spiritualist association held their sixth annual meeting at Island park, Winfield, Kan., beginning July 7th and ending July 17th. The speakers were Mrs. Hinsdale, Mrs. Mabey, Mrs. Bellman and Judge Tucker. Most of them have been workers in the cause for years. Mrs. Bellman being a young woman but with a promising future. Judge Tucker is too well known among the Spiritualists to require any comments. His discourses are to the point and full of deep thought. The officers were indefatigable in their efforts to make every one comfortable and if one can judge by the smiling faces their efforts were crowned with success. The officers elected for the ensuing year were: President, Judge S. M. Tucker, Wichita, Kansas; vice president, Mrs. Bessie Bellman, Howard, Kan.; secretary, Charles O. Bethel, Winfield, Kan.; treasurer, Harriet Eastman, Winfield, Kan.; trustee, A. S. Martin, Cedarvale, Kan. They decided to hold the camp at Winfield next year.—Minnie Martindale.

Maple Dell, O.—The opening of this camp took place on Sunday, July 22. The speakers present were F. D. Dunakin, Mrs. Carrie Firth Curran and A. J. Weaver. D. M. King, president of the Association, made an address of welcome, and introduced M. C. Danforth as permanent chairman during the camp season, who made appropriate remarks. Mr. Weaver opened the regular addresses of the morning. Mr. Dunakin paid a warm tribute to the valuable revelations which nature is ever making to the receptive spirit of man, and Mrs. Curran gave her testimony to the importance of the truths brought to the front by the great Spiritualist movement of the age. A good audience was in attendance. Excellent music was furnished by the Troy Cornet band. The strains of harmony from its instruments added to the beauties of nature, made the morning one of the most delightful ever known at Maple Dell. Maple Dell has been in existence since 1889 and was never stronger and better equipped for effective work than it is today. It has won the confidence of the people in the neighborhood who are not Spiritualists and they speak of its officers with

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These complete instructions, mind you, will be sent for only 10c, actually enabling you to thoroughly master all herein described, without further charge. This book also contains methods for Self-Healing that will not fail. I absolutely guarantee that when complied with they can not fail to cure diseases that medicine can not touch at all. Any one can be a practical operator in the Occult Arts who reads this Mail Course. This book contains my very latest discoveries, which enable all to induce the hypnotic sleep in themselves almost instantly, at will, awake at any desired time, and thereby cure all known diseases and bad habits. Anyone can induce this sleep in himself at first trial, control his dreams, read the minds of his friends and enemies, see absent friends, communicate with disembodied spirits, visit any part of the earth, solve hard questions and problems in this sleep, and remember all when awake. This so-called Mental Vision Lesson and four others—one in Self-Hypnotic Healing, Control of the Sub-Conscious Mind in the waking state, and several strong healing methods are all contained in this little book, which will be sent to any one for 10c silver, enabling you to be as good an operator as any one being. Mind you, this can be successfully accomplished by the study of this little book, without further charge.

I am so absolutely confident that you will be successful, right from the start, with these instructions, that I will even send them SUBJECT TO EXAMINATION. If so desired, just to prove to the most skeptical that they form the best course ever sold for 10c, and to all who send the dime, if they should be dissatisfied, money will be cheerfully refunded. But this Mail Course is just as described, for I would not dare to use the mails for any fraudulent purpose. This bargain offer is limited, so send at once to

PROF. R. E. DUTTON, McCook, Neb., LOCK BOX 441.

respect. The feeling exists here, which is fast growing up in many other camps, to make camp work educational. During the past year a school building, fifty feet by twenty-five in size and two stories high has been erected and is being finished off into recitation and lecture rooms. The auditorium has received a new coat of paint and the grounds show many signs of improvement.—A. J. Weaver.

Light of Truth Album, \$1.25, postpaid.

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(From the New York Journal.)



F. H. STOUFER.

F. H. Stoufer, Secretary and Treasurer of the Order of Railway Conductors, Union Depot, Pueblo, Colo., is creating intense excitement in his community by his marvellous hypnotic demonstrations. The feats he performs by Hypnotism, Personal Magnetism and Magnetic Healing carry one into the domain of the supernatural; his most intimate friends are amazed by his seemingly miraculous power.

A few nights ago at a social gathering he was prevailed upon to give an exhibition of this wonderful force, and after placing a gentleman sixty years of age in a hypnotic stage he sent the old gentleman down to the main part of the city to get his wife five cents' worth of peanuts. The experiment was successful. His recent demonstrations of Personal Magnetism and the wonderful power he displays in healing the sick and curing habits have placed him among the very best authorities upon this science. In an interview he says: "I consider the knowledge of Hypnotism and Personal Magnetism more essential to the success of any person than that of arithmetic or any other branch of study. It enables one to impress others with your ideas. It causes them to respect you. It insures social and financial success. By this agency diseases of all kinds can be permanently cured. Bad habits of every description can be driven from the system forever when all other methods fail. You can cause people to like or dislike you; correct evil tendencies in adults or children, and there is no telling what you can not do with it."

"I became interested and attracted to these sciences through a book which is published by the National Publishing Co., entitled 'The Wonders of Hypnotism.' It tells all about Hypnotism, Suggestive Therapeutics and Magnetic Healing. Anybody can learn these sciences in a very short time, and I advise every one to write to them for this book. They send it ABSOLUTELY FREE. If you want a free copy this marvelous treatise address New York Institute of Science, Dept. M J 19, 39 State St., Rochester N. Y. You will be delightfully surprised."

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THE LIVING UNIVERSE.

The whole universe of matter is a great mundane psalm to celebrate the reign of power, law and mind. Fly through the solar system from remotest Neptune to the sun, study each planet, it is the same. Ask every little orange-leaf, ask the aphids that feeds thereon, ask the insect corpses dying by millions in the dead ashes of the farmer's peat-fire, the remains of mollusks that gave up the ghost millions of years before man trod the globe—they all, with united voice, answer still the same—power, law, mind. In all the space from Neptune to the sun, in all time from silicious shell to the orange-leaf of to-day, there is no failure of that power, no break of that law, no cessation in its constant mode of operation, no error of that mind whereof all space is here, all time is now. So the world is witness continually to power, to never-failing law, to mind that is everywhere; is witness to that ever-present power which men call God. Look up and reverence; look down and trust.—Theodore Parker.

How is religion possible to man? On the ground of three great ideas. First, an infinite spiritual reason and causation; second, a representative divine or spiritual nature in man; third, the inspiration of the second by the first.

The absence of either of these great fundamental conditions renders religion impossible. If the Deity be Zero, there can be no divine soul in man, no inspiration from God. If there be a soul in man, and no infinite soul, there can be no inspiration, no progress, no divine ideals of perfection to charm on to the spiritual levels. And if there be a God and a soul in man, and no vital connection between them, then there can be no progress toward perfection, no transcendent ideas, no march for man for the Morning Land, the New Atlantis.—Selden J. Finney.

Continue to cultivate virtue, to be beneficent, to regard all superstition with horror or with pity; but adore with me the design manifest in all nature, and consequently the author of that design. Religion, you say, has produced thousands of crimes—say, rather, superstition, which unhappily reigns over this globe; it is the most cruel enemy of the pure adoration due to the Supreme Being. To be a disciple of God is to announce him as of a mild heart, and an unalterable mind.—Voltaire.

I believe in one God, and no more, and hope for happiness beyond this life. The existence of an Almighty Power is sufficiently demonstrated to us, though we cannot conceive as it is impossible we should, the nature and manner of its existence. We cannot conceive how we came here ourselves, and yet we know we are here. The creation is the Bible of the Deist.—Thomas Paine.

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MESSAGES.

H. S.—O. N. In this person I sense a good psychic. I hear the name of Herman, who comes as a relative, but can not tell what. Study hypnotics.

A. H. Waitt, Minneapolis, Minn.—“Do not be discouraged, but study the cause of non-advancement within yourself, now. From your guide, Albert.”

“To my father, George Wilson, of Lake City, Minn., I greatly desire to send a short message. Do not mourn for me for I have found the light.—George A. Wilson.”

898 East Fourth street, South Boston, Mass.—“You will be disappointed in this, but I will send only a word. The Bible is all right but you do not understand it.—Charlie.”

R. H. Stevenson, Western Springs.—Robert and Henry come to you and say: “Yes, you will succeed, only concentrate your efforts a little more and do as father wants you to. It will not be a failure as you fear.”

J. E. Thomas, Plattsburgh.—Elizabeth, Julia and Mary come and say: “Dear Medium, you are too anxious to convert the world. Individuals must learn by the higher spiritual awakening within, the truth of spirit communion.”

Susanna C. Leddell, Union Village, Warren Co., O.—“Yes, we are anxious to have a family reunion, and am trying to impress you all for that purpose. There is a surprise awaiting you in the near future. With love, Susanna Cole.”

Mrs. M. Mulholland, Independence, Cal.—“You should consult the pension bureau at Washington or some good attorney who will undertake for you for a per cent. Give him all the information you can and let him do the rest.—John Williams.”

I hear the name of Lizzie, who wishes to reach her husband—William M. Alward, of Philadelphia, Pa. She says she was not a Spiritualist, but wants her father and mother and loved ones of earth now to know that spirit life is a blessed reality.

I now get the name of Loren Cass, who comes as a spirit to L. C. Arbour of Wheeling, W. Va. “You should connect yourself with some good occult school that will assist you to understand why your development is seemingly at a standstill.—Mark.”

Rosa Harsh, Redondo, Cal.—“Yes, my child, we were walking together,

and felt it was to perhaps be the last time on earth, but we were planning where we would go and what we would do when I got well. How beautiful everything looked then.—Ever your loving mother.”

Minnie Johnson, Farmington, Mich.—“Yes, dear; I suffered at times, but my passing out was easy. I so desire that you should become a good medium, so I can return direct to you. Your grandfather, mother, uncle Asa and many others are here today. Ever your loving uncle, George Roberts.”

REMINISCENCES OF ABRAHAM LINCOLN.

C. H. Mathews.

There are two characters in American history that our people will never forget, leastwise as long as the republic endures: George Washington and Abraham Lincoln. The history of the former is so indelibly written upon the hacked and broken armor of our country's invaders that it is unnecessary to allude to it in this connection; the history of the latter is a part of our grand inheritance—the rich patrimony of the common people.

Of Lincoln one of his biographers says, he was a fatalist; that “he believed from an early period in his career that he was destined to attain to an exalted pinnacle of eminence, and also that he should encounter a bloody end, and this belief remained with him to the end.” Mrs. Crawford narrated that when he was a boy and was acting out the clown in her kitchen, when remonstrated with and asked what he could hope to achieve if he continued in that course, confidently replied that he was going to be president of the United States. He was called superstitious, but it was by those superficial and supersensible people who did not know the man, or the meaning of the term.

When in congress he refused to be one of a party of 13 at a table, and Robert Toombs, who really liked him, told him with some asperity that he would rather die than be so superstitious.

Noah Webster defines superstition as “belief in the direct agency of superior powers in certain extraordinary or singular events, or in omens and prognostics.”

That Abraham Lincoln would have plead guilty to that soft impeachment, there are none who know thoroughly the inner life of the man, will doubt.

An insight into his grand character may be obtained in the following extract from one of his rhapsodies:

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That Abraham Lincoln was a Spiritualist, no intelligent person who has read current history during the half century about to close, can for a moment doubt.

A writer in the Progressive Thinker, a few years ago, throws a flood of light on this interesting subject:

In October, 1875, en route from Indianapolis for San Francisco, I formed the acquaintance of John Hanks, who was Abe Lincoln's cousin; was also raised by Lincoln's father, and knew Abe perhaps more intimately than any other man. The conductor remarked that we, being the oldest men in that car, he put us on the same seats, which we together occupied night and day until the Hanks' family left the train at Roseberg, 18 miles east of Sacramento, they taking the train going north, and I continuing on to San Francisco. We talked 'Lincoln' a good share of the time, and I learned more of his inner history than one could learn from any book. At that time I was a materialist. Death, with me, ended all. I knew nothing of the truths of Spiritualism, but as the orthodox papers had had much to say about his religious views, and tried so hard to claim him as one of their own, I put the question to Hanks: 'What was Lincoln's religious belief?' The reply came in these precious words: 'Abe was a Spiritualist.' The answer was prompt, pronounced and emphatic. John has long since passed over, as he was eight years older than Lincoln as he informed me. No doubt for prudential reasons, Lincoln confided his knowledge of Spiritualism to but few, and they only confidential friends."

There is abundant evidence of the truth of the foregoing statement in a book written by Mrs. Nettie Colburn Maynard, of White Plains, N. Y., and published in 1891 by Rufus C. Hartman, of Philadelphia, Pa. There are living witnesses today who sat in seances in the White House, when this gifted lady was the medium. When this book appeared Robert T. Lincoln thought it his duty to deny the truth of history, but it stands uncontradicted to this day. The book, "Was Abraham Lincoln a Spiritualist?" ought to be in the library of every lover of the naked truth.

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NEWS OF THE WEEK

The telephone has supplanted the telegraph for the transmission of train orders on the Erie railroad.

The Pennsylvania railroad has absorbed the Allegheny Valley and the Western New York & Pennsylvania roads.

The "Orograph," a machine which does surveying and displaces the chain and level, has been successfully tested by the government officials.

An expedition is being fitted out by Russia, in charge of Baron Von Tolt, to search for Major Andrea or the remains of his north pole balloon expedition.

News from China indicates that the ministers' lives are spared, but that they are closely besieged. A message from Minister Conger received at the state department is credited as being genuine.

Russia now leads the United States in the production of petroleum. The world's total output for the past year was about 18,390,000 tons, of which Russia produced 9,000,000 and America 8,150,000.

The annual influx of United States pilgrims to the miracle-working shrine of Ste. Anne De Baupre has commenced. During one day recently 5,000 persons passed through Montreal on the railroads on their way to Quebec.

The American wife of the murdered German minister was the daughter of Henry B. Ledyard of Detroit, the president of the Michigan Central Railroad. She was with her husband in

Pekin and shared the fate of the other Americans there.

The western stairway of the capitol at Albany is decorated with bas-relief of the heads of five illustrious American women, namely Mrs. Harriet Beecher Stowe, Miss Francis E. Willard, Miss Clara Barton, Miss Susan B. Anthony, Mollie Pitcher.

Potatoes are rapidly dug, cleaned and sacked by a new apparatus, which has a plow to unearth the tubers, the dirt and potatoes falling into an endless chain elevator, which delivers them into a hopper with slat sides, which removes the dirt and drops the potatoes into a bag.

Thomas A. Edison has recently perfected an incandescent lamp for the use of miners, and it is said to be absolutely safe under all conditions. It gives a three-candle power light for ten hours at a cost of two cents, and in the event of breakage to the glass which covers the light the latter is immediately extinguished.

China having asked the United States government to mediate between her and the European powers, President McKinley replied that a tender of the good offices of the United States would be made, provided China first restored domestic order and guaranteed the safety of the ministers.

Secretary Root, in discussing the coming constitutional convention in Cuba, expressed himself quite positively on the question of annexation or any other subject for that matter that might be brought up before the convention, but that, in his own opinion, Cuban annexation, if it came at all, was not imminent just now.

Ina Law Robertson of Chicago has opened a home for working girls, where

board and room can be had for from \$2 to \$3 a week. Luncheon is three cents extra. The hotel is prettily furnished; the sleeping rooms contain two beds, and everything for the comfort of boarders is done. No religious requirements are exacted, the boarders being free, aside from regulations prevailing in all firstclass hotels.

Golden Gleams From The Heavenly Light.

Late Editor of the Springfield (Mass.) Republican.

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